The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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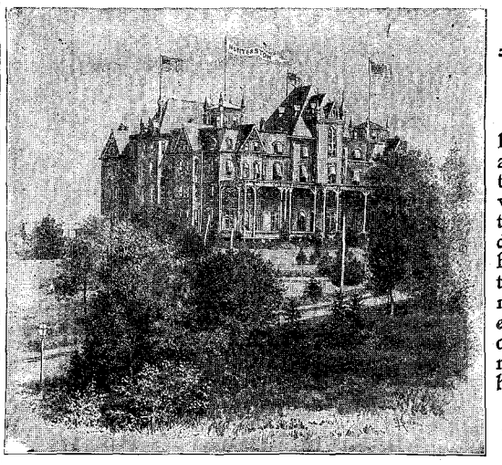

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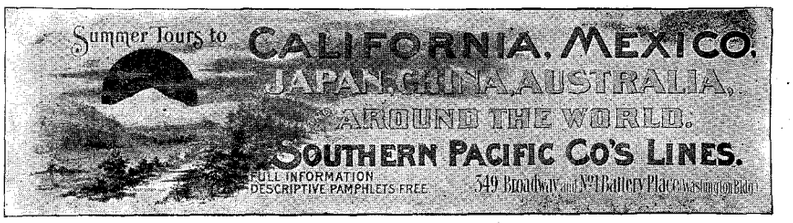
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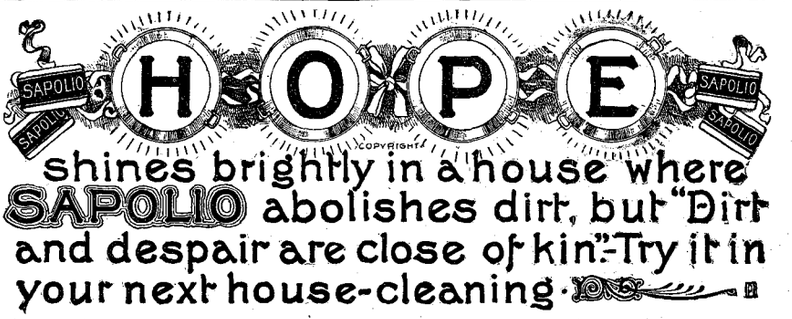

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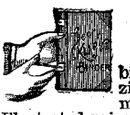

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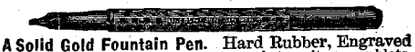

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6. S – – A N – A – A city in one of the Southern States.
7. H – – – – – X A city of Canada.
8. N – A – A – A Noted for display of water.
9. – E – – E – – E – One of the United States.
10. – A – R I – A city of Spain.
11. H – V – – A A city on a well known island.
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13. G – – R – L – A – Greatest fortification in the world.
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16. B – S M – – K A noted ruler.
17. – – C T O – I – Another noted ruler.
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20. M – – I N – E – Name of the most prominent American
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TOPICS OF THE DAY.

A TWENTIETH-CENTURY OUTLOOK.

WHEN two civilizations meet face to face in the century about to open, what will happen? Toward the issues involved in that supreme moment attention is directed by Capt. A. T. Mahan (the famous author of "The Influence of Sea Power on History") in *Harper's Monthly* for September. Captain Mahan's article occupies thirteen pages of the magazine; it could scarcely be more condensed and convey an adequate conception of the writer's outlook. His object is to turn thought to the changes in international relations and relative importance, not merely in states of the European family, but among peoples of the world at large, as affecting the general future of the world. In effect Captain Mahan criticizes the policy which devotes the United States so exclusively to "economic" internal development that it stands excepted from the "outward impulse" of all other nations of the first rank. True, the Western civilization of Europe has been devoting itself to material progress as the chief object since the middle of the present century, but not without preserving great armaments, which, when the last of the "buffer states" shall have disappeared, may serve to withstand the shock of contact with the forces of Eastern civilization. Western civilization is to meet Eastern civilization again beyond our Pacific slope, where Japan and China awake to a sense of our material and spiritual superiority. The conscious or unconscious reaching out of a friendly hand by Great Britain toward the United States is deemed indicative of instinctive apprehension of this crisis. Shall the impingement find us equipped to defend our common civilization for the good of the world? We give three extracts from Captain Mahan's outlook as follows:

"It appears to him [the writer] that in the ebb and flow of human affairs, under those mysterious impulses, the origin of which is sought by some in a personal Providence, by some in laws not yet fully understood, we stand at the opening of a period when the question is to be settled decisively, tho the issue may be long delayed, whether Eastern or Western civilization is to dominate throughout the earth and to control its future. The great task now before the world of civilized Christianity, its great mission, which it must fulfil or perish, is to receive into its own bosom and raise to its own ideals those ancient and different civilizations by which it is surrounded and outnumbered—the civilizations at the head of which stand China, India, and Japan. This, to cite the most striking of the many forms in which it is presented to us, is surely the mission which Great Britain, sword ever at hand, has been discharging toward India; but that stands not alone. The history of the present century has been that of a constant increasing pressure of our own civilization upon these older ones, till now, as we cast our eyes in any direction, there is everywhere a stirring, a rousing from sleep, drowsy for the most part, but real, unorganized as yet, but conscious that that which rudely interrupts their dream of centuries possesses over them at least two advantages—power and material prosperity—the things which unspiritual humanity, the world over, most craves.

"What the ultimate result will be it would be vain to prophesy; the data for a guess even are not at hand; but it is not equally impossible to note present conditions, and to suggest present considerations, which may shape proximate action, and tend to favor the preponderance of that form of civilization which we can not but deem the most promising for the future, not of our race only, but of the world at large. We are not living in a perfect world, and we may not expect to deal with imperfect conditions by methods ideally perfect. Time and staying power must be secured for ourselves by that rude and imperfect, but not ignoble, arbiter, force,—force potential and force organized,—which so far has won, and still secures, the greatest triumphs of good in the checkered history of mankind. Our material advantages, once noted, will be recognized readily and appropriated with avidity; while the spiritual ideas which dominate our thoughts, and are weighty in their influence over action, even with those among us who do not accept historic Christianity or the ordinary creeds of Christendom, will be rejected for long. The eternal law, first that which is natural, afterwards that which is spiritual, will obtain here, as in the individual, and in the long history of our own civilization. Between the two there is an interval, in which force must be ready to redress any threatened disturbance of an equal balance between those who stand on divergent planes of thought, without common standards.

"And yet more is this true if, as is commonly said, faith is failing among ourselves, if the progress of our own civilization is toward the loss of those spiritual convictions upon which it was founded, and which in early days were mighty indeed toward the overthrowing of strongholds of evil. What, in such a case, shall play the tremendous part which the Church of the Middle Ages, with all its defects, and with all the shortcomings of its ministers, played amid the ruin of the Roman Empire and the flood of the barbarians? If our own civilization is becoming material only, a thing limited in hope and love to this world, I know not what we have to offer to save ourselves or others; but in either event, whether to go down finally under a flood of outside invasion, or whether to succeed, by our own living faith, in converting to our ideal civilization those who shall thus press upon us—in either event we need time, and time can be gained only by organized material force." . . .

"What, then, will be the actual conditions when these civilizations of diverse origin and radically distinct—because the evolution of racial characteristics radically different—confront each other without the interposition of any neutral belt, by the intervention of which the contrasts, being more remote, are less

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apparent, and within which distinctions shade one into the other?

"There will be seen, on the one hand, a vast preponderance of numbers, and those numbers, however incoherent now in mass, composed of units which in their individual capacity have in no small degree the great elements of strength whereby man prevails over man and the fittest survives. Deficient, apparently, in aptitude for political and social organization, they have failed to evolve the aggregate power and intellectual scope of which as communities they are otherwise capable. This lesson too they may learn, as they already have learned from us much that they have failed themselves to originate; but to the lack of it is chiefly due the inferiority of material development under which, as compared to ourselves, they now labor. But men do not covet less the prosperity which they themselves can not or do not create—a trait wherein lies the strength of communism as an aggressive social force. Communities which want and can not have, except by force, will take by force, unless they are restrained by force; nor will it be unprecedented in the history of the world that the flood of numbers should pour over and sweep away the barriers which intelligent foresight, like Cæsar's, may have erected against them. Still more will this be so if the barriers have ceased to be manned—forsaken or neglected by men in whom the proud combative spirit of their ancestors has given way to the cry for the abandonment of military preparation and to the decay of warlike habits.

"Nevertheless, even under such conditions,—which obtained increasingly during the decline of the Roman Empire,—positions suitably chosen, frontiers suitably advanced, will do much to retard and, by gaining time, to modify the disaster to the one party, and to convert the general issue to the benefit of the world. Hence the immense importance of discerning betimes what the real value of positions is, and where occupation should betimes begin." . . .

"It is essential to our own good, it is yet more essential as part of our duty to the commonwealth of peoples to which we racially belong, that we look with clear, dispassionate, but resolute eyes upon the fact that civilizations on different planes of material prosperity and progress, with different spiritual ideals, and with very different political capacities, are fast closing together. It is a condition not unprecedented in the history of the world. When it befel a great united empire, enervated by long years of unwarlike habits among its chief citizens, it entailed ruin, but ruin prolonged through centuries, thanks to the provision made beforehand by a great general and statesman. The Saracenic and Turkish invasions, on the contrary, after generations of advance, were first checked, and then rolled back; for they fell upon peoples, disunited indeed by internal discords and strife, like the nations of Europe to-day, but still nations of warriors, ready by training and habit to strike for their rights, and, if need were, to die for them. In the providence of God, along with the immense increase of prosperity, of physical and mental luxury, brought by this century, there has grown up also that counterpoise stigmatized as 'militarism,' which has converted Europe into a great camp of soldiers prepared for war. The ill-timed cry for disarmament, heedless of the menacing possibilities of the future, breaks idly against a great fact, which finds its sufficient justification in present conditions, but which is, above all, an unconscious preparation for something as yet noted but by few.

"On the side of the land, these great armies and the blind outward impulse of the European peoples are the assurance that generations must elapse ere the barriers can be overcome behind which rests the citadel of Christian civilization. On the side of the sea there is no state charged with weightier responsibilities than the United States. In the Caribbean, the sensitive resentment by our people of any supposed fresh encroachment by another state of the European family has been too plainly and too recently manifested to admit of dispute. Such an attitude of itself demands of us to be ready to support it by organized force, exactly as the mutual jealousy of states within the European continent impose upon them the maintenance of their great armies—destined, we believe, in the future, to fulfil a nobler mission. Where we thus exclude others, we accept for ourselves the responsibility for that which is due to the general family of our civilization; and the Caribbean Sea, with its isthmus, is the nexus where will meet the chords binding the East to the West, the Atlantic to the Pacific.

"The isthmus, with all that depends upon it—its canal and its approaches on either hand—will link the eastern side of the American continent to the western as no network of land communications ever can. In it the United States has asserted a special interest. In the present she can maintain her claim, and in the future perform her duty, only by the creation of that sea power upon which predominance in the Caribbean must ever depend. In short, as the internal jealousies of Europe, and the purely democratic institution of the *levée en masse*—the general enforcement of military training—have prepared the way for great national armies, whose mission seems yet obscure, so the gradual broadening and tightening hold upon the sentiment of American democracy of that conviction loosely characterized as the Monroe doctrine finds its logical, inevitable outcome in a great sea power, the correlative, in connection with that of Great Britain, of those armies which continue to flourish under the most popular institutions, despite the wails of economists and the lamentations of those who wish peace without paying the one price which alone has ever insured peace—readiness for war."

FRANCO-RUSSIAN ALLIANCE.

AN alliance between France and Russia is now of record, on the authority of both the President of France and the Czar, of Russia. The terms of the convention signed for the two government shave not yet been made public, and the first acknowledgment of its existence occurred at a banquet tendered to President Faure last month when a guest of Czar Nicholas II., returning the Czar's visit to France in 1896. Responding to a toast, the Czar spoke of "a fresh bond between two friendly and allied nations, which are equally resolved to contribute with all their power to the maintenance of peace in the world in the spirit of right and equity." President Faure's version of the status was restated to his own people after his visit was over, in these words: "By loyalty, wisdom, and political instinct our democracy has restored France to her rightful place among nations; has reaped the affections of another people, and has founded in the mutual aim of peace the intimate union of the two great nations, which constitutes one of the greatest events of the end of the present century."

Appended are a number of representative American press comments on the consummation of an alliance:

A Virtue of Political Necessity.—"Politically the visit has not been a failure, and it may fairly be said that it has been a success. The French press scarcely concealed its chagrin on the first day or two of the visit, that the Czar had not been persuaded to utter the word 'alliance,' or any synonym of the same. But for this he made ample amends on the last day, when, at the luncheon on board the French man-of-war, he spoke of 'our two nations, friends and allies,' and gave the cue to the Russian people. The cue was promptly taken by the Russian fleet, which resounded with cries of '*Vive l'Alliance!*' as the French squadron proceeded to sea. As European politics go this is a substantial gain for France, or at least it will be so regarded in France itself. It is the one substantial result of M. Faure's visit.

"Nobody can blame France or Frenchmen for making every honorable and dignified effort to secure an alliance with Russia. Without some powerful support the league of her enemies would suffice to overwhelm her. She will not renounce her enmity to Germany while Germany holds the 'Reichsland,' and Austria and Italy are engaged with Germany in an alliance about which there is no question. Her isolation is no doubt perilous. But, on the other hand, nothing but necessity would reconcile the French people to an alliance with Russia, which even its necessity can not make popular. France is in fact as well as in name republican, and a union with Russia is a most unnatural alliance. So that the opposition to the President's making pseudo-royal visits and taking quasi-imperial airs is very general and bitter. Moreover, there is not the excuse for the President's visiting the Czar that there is for the President's receiving the Czar—that it is 'good for business.' That is an excuse that Paris is willing to accept for almost anything, but her disgust with the visit of the President to the Czar is not at all relieved by the fact that it

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stimulates trade in St. Petersburg."—*Harper's Weekly* (*Ind.*), *New York*.

Animosity against Great Britain.—"The history of this '*rapprochement*' between the countries is vital to any understanding of the present status. It was the outgrowth of a community of animosity against Great Britain. That power gave the French nation a most sweeping affront, in appropriating, occupying, and absorbing the Suez Canal, Egypt, and the control of Oriental

NICHOLAS II., CZAR OF RUSSIA.

trade by that route. Any kind of alliance was good enough for France when that had happened, against British aims and interests, and a firm one with England's most natural enemy was useful, also, in limiting the characteristic truculence of the German Emperor. Later, it became a most useful diplomatic leverage in the evolution of the new continental policy and coalition. When the Greek war came on, readers will recollect that the rulers of Russia, Austria, and Germany very soon got their heads together and established an understanding between themselves which at once led to the isolation of England, unless she could effect an offensive and defensive alliance with France.

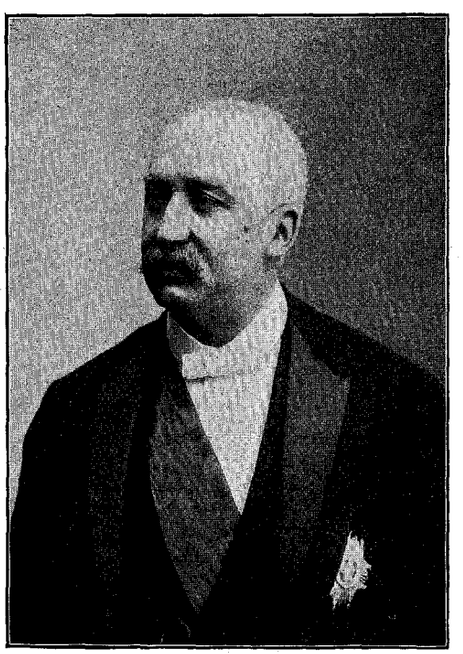
"From time to time we have seen evidences of the efforts that Lord Salisbury has made to secure Gallic friendship. The present outcome is seen to be that he has failed, and that the emperors have won France and the game. On the logic of the situation, the isolation and the expulsion of Great Britain from the countries of Europe is as complete as could be conceived. That nation is without an ally worth talking about in the old world, and is not likely to find any in the new. This is the important thought from an American standpoint, and, on the whole, it is a satisfactory one. England ought to be too much engaged with her own troubles and perils for the next few years to bother us much in the development of our own little ambitions and projects. Nothing could be better than that. Success, peace, and happiness to the Franco-Russian alliance!"—*The Times* (*Dem.*), *Washington*.

Germany, France, and Russia.—"A jarring note [in popular enthusiasm] was introduced by the suggestion freely made a few days back that the German and French visits to the Czar are being secretly used to further reconciliation between the two enemies. Such an alliance of Germany, France, and Russia, however, is at this moment the wildest of dreams. No French ministry would last forty-eight hours which proposed any terms with Germany short of a cession of Alsace-Lorraine. And even were Emperor William inclined to meet France half-way, he would only destroy the remnants of his own popularity and prestige if he even suggested any step in that direction. That he has no intention of playing such an impossible game is clear enough, not only from the tone of the inspired German press, but from the evident relish with which he seems to seize every opportunity to say exactly what would be most likely to wound the listening ears of his sensitive neighbors. Nor will his speech be sweetened by the reflection on the Czar's parting words to President Faure or by the contemplation, after all his own bragging speeches, of that latest combination by which France, England, and Russia are acting as arbiters of the Greek question, to the evident exclusion of hungry Germany."—*Harold Frederic, in London Letter to The Times, New York*.

Purely Defensive Character.—"So long as Alsace and Lorraine are under the control of the hated Germans, and France is prevented from regaining her own again, peace must be dishonorable; hence, as a logical conclusion, the alliance, in the opinion of a number of sanguine Frenchmen, implies that France must forthwith prepare to take back her lost provinces at the point of the sword, with the knowledge that, while contending with the German armies on the Rhine, the Russian armies will be advancing into Western Prussia, and thus forcing the Germans to divide their military strength.

"This is what many French hope the treaty of alliance means, and yet, in all probability, there is not the least ground for this supposition. We imagine, if the truth were known, it would be found that the treaty, so far as the main complications in Europe are concerned, is one of a purely defensive character, the two governments each agreeing to support the other in case of attack. There would probably be found other provisions, such as an understanding on the line of policy to be pursued in Eastern Asia, on the Mediterranean, and in Africa. But if the French suppose that the Czar is disposed to enter into a great war, with the risks and losses which such a contest involves, for the sake of winning for them their lost provinces, they are probably making a great, tho perhaps not unnatural, mistake."—*The Herald* (*Ind.*), *Boston*.

German Isolation.—"The declarations made at St. Petersburg by the Czar of Russia and the President of the French republic are the most important utterances made in Europe since the im-



FELIX FAURE, PRESIDENT OF FRANCE.

portant political events that marked the close of the Franco-Prussian war. . . . This alliance has already exercised a potent influence in European affairs. It has held steadily to a fixed program in the settlement between Greece and Turkey. It was emphatically opposed to the policy announced by the German Emperor. When Germany consented to the Turkish demand that the Sultan's troops should remain in Thessaly until the indemnity was paid, Russia and France insisted that the troops should retire. When Germany threatened to retire from Euro-

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pean concert on this question, Russia and France stood firm. Instead of France being isolated, there is more danger now that Germany will be isolated. Great Britain is opposed to Germany on the African policy and has fellowshiped with Russia and France on the Greek question. The public announcement of a definite alliance between Russia and France means that the program agreed upon by Russia, France, and England as to the affairs of Turkey and Greece will be carried out."—*The Inter Ocean (Rep.), Chicago.*

Greater Alliance Needed.—"The one thing which Bismarck strove against with every resource of diplomacy, an alliance between Russia and France, is now publicly proclaimed by the Czar. . . . And it is an alliance not wholly in the interests of peace, since, combined, these two can not always compel the staying of the sword.

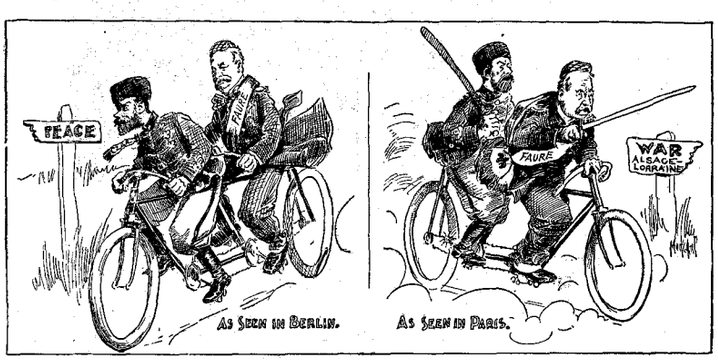
"Yet there is another alliance which, if made, would command peace and prove of vastly more benefit to the world. Did it exist, the whole Eastern question were soon solved, and we should hear no more of Moslem uprisings on the frontiers of British India. The sultan would be driven from Europe, and the Balkan peninsula would quickly mellow and ripen under the influences of civilization. Armenia would be restored to life, peace, and happiness, and Crete would no longer be distracted by countless insurrections and slaughters. Government by massacre would disappear, and the most powerful bulwark ever erected would stand against Moslem fanaticism and Oriental barbarism. All this would follow the *rapprochement* of Russia and Great Britain. . . . The initial mistake of England in making war upon rather than making friends with Russia, and the perpetuation of this error by the insincere and theatrical Disraeli at a later time, has now brought British diplomacy to its most humiliating period."—*The Republican (Ind.), Springfield, Mass.*

Peace the Certain Outcome.—"By his success in converting the understanding and agreement with Russia into a formal alliance, M. Hanotaux has done his country a service which stamps him as one of the ablest foreign ministers of his day. The student and biographer of Richelieu, he has been the avowed disciple of his foreign policy. He has believed that the natural allies of France were in the east of Europe, and that with these both her future and her ambitions, not to say her revenges, could be made secure; but for the present the Dual Alliance will work for peace and not for war. The effusive utterance of the German Kaiser at St. Petersburg becomes ridiculous in the face of this treaty signed there a fortnight later, and the apprehension of Germany will be increased. Even Austria is so far detached from her allies as to make her own terms at St. Petersburg, the present center of European power. But the hostile array of Europe is to-day so evenly balanced between the Dual and Triple Alliances that peace seems to be the certain outcome."—*The Press (Rep.), Philadelphia.*

The "Marseillaise" in Russia.—"We have no doubt that Russians of the reactionary type, like M. Pobiedonostseff, were shocked to hear the bands of St. Petersburg play the 'Marseillaise,' which is the most revolutionary of anthems; which, throughout the century and in all countries, has been regarded as sounding the tocsin of revolt against autocracy. If it is not wrong for Russians to play the tune, how can it be wrong for them to sing the words attached to it? If, lawfully, the words may be sung, why may not the ideas which they express be propounded and developed in private conversation or at public meetings? How can the thoughts and the emotions embodied in the French lyric be reconciled with a docile renouncement of self-government and abject abasement before the Czar? You can not teach the Russians to utter the passionate aspirations of a people determined to be free, and expect the utterance to remain perfunctory. The permission to sing the 'Marseillaise' may thus prove the thin edge of the wedge destined to split the Russian despotism.

"It is well known that M. Pobiedonostseff, who, as procurator of the Holy Synod, was so powerful a personage during the reign of Alexander III., has ceased to possess any influence at the court of Nicholas II. With him has fallen the main prop of the reactionary party, which, on the night following the assassination of Alexander II., persuaded his successor to cancel the constitution which his father had signed, and which was already passing through the press. That instrument exists, and some information touching its purport has been given to the world. It conceded, we are told on good authority, large powers of self-government to the Russian people, in the form not only of provincial legislatures, but of a national parliament. The peasants, organized as they are in village communities, were to send delegates to these assemblies, as well as the merchants, gentry, and nobles. How the functions of the local legislatures were to be distinguished from those of the national parliament, and to what extent the action of the latter was to be controlled by the will of the sovereign, has not been as yet divulged. The charter was suppressed by Alexander III., mainly on the ground that the Russian people were not ripe for it. Yet they are probably as fit to discharge the duties of electors as were the mass of Frenchmen in 1789, or as were the inhabitants of Sicily, Naples, and the states of the Church when they were incorporated with the kingdom of Italy and were intrusted with the ballot.

"Certainly the avowed alliance of the Russian Empire to a republic must be a good augury in the eyes of liberal-minded Russians. They will be encouraged to resume the movement for constitutional rights which was interrupted by the death of the grandfather of the present Czar, and, provided they are not again thwarted by the criminal folly of the Nihilists, their hopes may be at last fulfilled."—*The Sun (Ind. Rep.), New York.*



THAT FRANCO-RUSSIAN ALLIANCE.

The Pester Lloyd declares it is "a tandem bicycle" affair, while the French press intimates that it means, ultimately, the seizure and annexation of Alsace and Lorraine.
—*The Times-Herald, Chicago.*

ALASKAN BOUNDARY QUESTION.

CONSIDERABLE discussion of boundary claims between Canada and the United States in the Alaskan region has arisen along with the stories of gold finds in the basin of the Yukon. General Duffield, superintendent of the United States Coast and Geodetic Survey, states that if there is to be any dispute over the boundary line it will be in regard to the ten-league coast line in the southeastern portion of Alaska, as that is a question which admits of considerable diversity of opinion. To a Washington correspondent General Duffield said:

"I do not believe that when the matter of the boundary line between the two countries is definitely settled there will be any appreciable change from what is down on the map at present. There certainly will not be, as far as regards the Klondike region, which is beyond all manner of dispute in the British Northwest Territory. Dawson City is one hundred miles or more east of the 141st meridian, which is the boundary line.

"In beginning the survey, the start was made from the southernmost point of Prince of Wales Island. The line was followed up Portland Canal till latitude 56° north was reached. Then the survey was projected ten marine leagues from the continental coast line, as was agreed upon. This was followed until the intersection of the ten-marine-league line with the 141st meridian, and this was run out clear to the Arctic Sea. Mount St. Elias is near the intersection of the ten-marine-league line with the 141st meridian. To be exact, the summit is 140° 50′, or 5 minutes on the Canadian side, which in that latitude represents two and

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one-half miles. But on the southern side it is only 28½ miles from the coast, which brings it inside of the ten-league line, or thirty-mile limit, and one and one-half miles on American soil.

"At Forty-Mile Creek our survey agrees with that of the Canadian survey under Ogilvie, within fourteen-hundredths of a second, which in that latitude represents six and one-half feet. The Canadian line steals the six and a half feet from us. Crossing the Yukon River, the difference in the two surveys is fourteen seconds, which in that latitude represents 300 feet. According to the line of Ogilvie, the Canadian Government surveyor, we gain 300 feet on the British side. We are anxious to compare the two lines at the Porcupine River crossing, which is several hundred miles farther north, but the Canadian Government have given us no notice of where they have fixed their line there. I do not suppose that the difference will be worthy of note."

The joint or coincident topographical survey was made under a convention of 1892, the commissioners completing their report in December, 1895. In 1896 Congress appropriated $75,000 toward a joint delimitation of the 141st meridian by an international commission of experts, and there is now pending action by the Senate a treaty providing for the settlement of the whole boundary question by a boundary commission. The New York *Independent* reviews the issues of the controversy as follows:

"Senator Morgan said last week that permanent arbitration 'would destroy the prestige and moral force of our Government in obedience to a simpering sentiment of peace, which among men and nations is the strongest invitation to wrong and injustice and is always accepted.' We have no arbitration treaty with Great Britain, nothing to prevent us from sending at once an ultimatum to Lord Salisbury bidding him either to instruct the Canadians to recall their recent maps of the Alaskan boundary or get ready for war. Boundary disputes are always vexatious, and this could be made uncommonly so. We might claim that the Klondike gold-fields are ours. They are very close to the border. It is true that the 141st meridian is the boundary line; but the 141st meridian has not yet been authoritatively located on the earth's surface. We do not believe those gold-fields are in our territory; but if we could lay aside for a moment our 'simpering sentiment for peace,' we might find pretext for a claim.

"We do believe that the old and long-accepted boundary line south of Mount St. Elias is correct; but our Canadian friends would apparently deprive us of most of the coast opposite the archipelago on which Sitka, Juneau, and Dyea are situated, and cut off our land communication between these points and Alaska proper. This, we must admit, would put a severe strain on the 'simpering sentiment of peace' to which Senator Morgan refers. But we have faith in the justice of our claim and our ability to make our Canadian neighbors see it as we do; and a treaty for the settlement of the whole question has been signed and is before the Senate awaiting its approval. This boundary dispute was excepted from the [proposed] treaty of general arbitration. What

THE FARMER IS RAISING SOMETHING ELSE THESE DAYS BESIDES DOLLAR WHEAT.—*The Journal, Minneapolis.*

THE NATIONAL FUTURITY.—*The Herald, New York.*

WHERE PROSPERITY IS MAKING HER DEBUT.—*The Journal, Chicago.*

"SHOOK!"—*The Journal, Detroit.*

THE AMERICAN FARMER IN CARTOONS.

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the pending convention proposes is that the boundary shall be definitely fixed by a boundary commission.

"Scientific surveys have been made of the 141st meridian by United States and Canadian surveyors, independently, with results closely approximating. At Forty Mile it is said they were only about six feet apart; but at the Yukon, just above, there were over six hundred feet between their lines. This variation is too small to worry about, and no doubt a commission of representatives of both nations could speedily settle it.

"The southern portion of the boundary is more difficult, and requires an interpretation of the treaty between Russia and Great Britain, defining the dividing line. Of course, we succeed to all of Russia's rights. That treaty reads thus:

"'The line of demarcation between the possessions of the high contracting parties upon the coast of the continent and the islands of America to the northwest shall be drawn in the following manner: Commencing from the southernmost point of the island called Prince of Wales Island, which point lies in the parallel of 54° 40′ north latitude, and between the 131st degree and the 133d degree of west longitude, the same line shall ascend to the north along the channel called Portland Channel, as far as the point of the continent where it strikes the 56th degree of north latitude. From this last-mentioned point the line of demarcation shall follow the summit of the mountains situated parallel to the coast as far as the point of intersection of the 141st degree of west longitude of the same meridian, and finally from the said point of intersection the said meridian of 141st degree, in its prolongation as far as the frozen ocean, shall form the limit between the Russian and British possessions on the Continent of America to the northwest. Wherever the summit of the mountains, which extend in a direction parallel to the coast from the 56th degree of north latitude to the point of intersection of the 141st degree of west longitude shall prove to be a distance more than ten marine leagues from the ocean, the limit between the British possessions and the line of coast which is to belong to Russsa, as above mentioned, shall be formed by a line parallel to the winding of the coast, and which shall never exceed the distance of ten marine leagues therefrom.'

"One of the important questions is, How is the ten marine leagues to be estimated, from a line drawn from headland to headland, or following the windings of the coast? On all our maps, and on all maps until recently the boundary line followed the coast line. In 1884 a Canadian map showed a different southern boundary. Instead of following the Portland Channel it followed Behm Channel, sixty or seventy miles farther west. This was on the ground that the words in the treaty, 'Portland Channel,' were erroneously inserted. However, our possession and control of this territory have never been disputed. At the northern part of Alexander Archipelago changes have also been made in Canadian maps, the effect of which would be to throw all the territory north of Juneau, together with Juneau itself, possibly, into British Columbia.

"If we tried to settle these differences by public discussions we might get into a hot and dangerous international quarrel. The method proposed by the pending convention is a much wiser, safer, and more satisfactory one. It is in no wise to its discredit that it responds to what Senator Morgan calls the 'simpering sentiment of peace.'"

THE ISSUE AT BROWN UNIVERSITY.

THE fact that the corporation of Brown University, at its annual meeting September 1, voted to request Dr. E. Benjamin Andrews to withdraw his resignation as president, seems to have attracted less attention than the direct and indirect pressure brought to bear upon the corporation to take such action. Dr. Andrews in a letter to that body explained the propriety of his personal conduct from his point of view, and said regarding his attitude on the silver question:

"Gentlemen of the corporation, I am not a repudiationist. No member of your honorable body, not a citizen of the republic, insists more strongly than I have always insisted that the principal and interest of our public debt shall be paid in gold dollars of present legal weight and fineness or in value equivalent thereto.

"Moreover, in all that I have ever said or written for international bimetalism, the doctrine of the St. Louis platform—a doctrine which I admit to a certain extent I have publicly advocated—I have always held that gold, as well as silver, should be basal money in this country. Any proposal which in my judgment bade fair to place the country's finances on a monetary basis of silver alone I should discountenance, and in any movement by our country to restore silver to its ancient monetary character I still insist that it is desirable to have the cooperation of other nations, no less than I did previously to 1896 as earnestly as any man who voted for the St. Louis platform. I have simply changed to the belief that the United States' initiative is the surest, if not the only way, to secure such cooperation.

"But this changed belief I had in June never publicly advocated by so much as a single word; that is, while on a few occasions, privately acknowledged as mine, the theory of the United States' initiative, I have been altogether modest and retiring in this, in no sense a champion or an apostle, not even an advocate in the usual meaning of the word. But for a few personal communications last summer, made at a time when no one could have anticipated the ferocity with which the campaign developed, probably not a soul in the country, outside of my family, would at this moment know that my views have altered in respect to this modification of my conviction, made, I submit, not from fickleness, but because the essential conditions of the problem had changed in respect to this as in respect to the tariff. I have been reticent and careful to the very verge of self-respectability. That, touching any of these delicate questions, I have been a loud declaimer, parading my views ambitiously or otherwise, I emphatically deny. Not only was I no protagonist of the policy so much disliked, but I felt no call to become such. My sole ambition was, as it still is, to be a good teacher.

"While interested in politics, as, of course every citizen ought to be, and neither ashamed nor afraid to take sides, I have never been a partizan and have never sought public office or prominence. No doubt a professor may at times, with propriety, take the stump in a political campaign, and I will not deny that a college president might now and then be justified in doing the same, but as the president of this university I have never thought it fitting that I should go to that extreme."

The corporation's letter to Dr. Andrews expresses the earnest desire that he withdraw his resignation, conceiving that it was written without full knowledge of the position of the corporation as a whole. The letter continues:

"The corporation desires to assure you that it in no way sought the severance of our official relations, which, so far as it knows have been most cordial from the time of your acceptance of the presidency of the university. The only vote and only expression hitherto made by the corporation bearing upon the question at issue was at the last June meeting, and consisted of the appointment of a committee to confer with you as to the interests of the university. The extent of authority thus given its committee was that of conference, which it fully believes you would unhesitatingly admit was a legitimate and friendly exercise of its privilege, relating, in the terms of the vote, to the 'interests of the university,' which you and the corporation have closely at heart.

"It is perfectly true that the vote in question was occasioned by the differing views entertained on the one hand by you, and on the other hand by most and probably all of the members of the corporation, as to the free and unlimited coinage of silver by the United States, so far at least as affecting the interests of the university, and the fear that your views with reference to it, publicly known or expressed, might perhaps, in some degree, be assumed to be representative and not merely individual.

"It was not in our minds to prescribe the path in which you should tread, or to administer to you any official rebuke or to restrain your freedom of opinion or 'reasonable liberty of utterance,' but simply to intimate that it would be the part of wisdom for you to take a less active part in exciting partizan discussions and apply your energies more exclusively to the affairs of the college.

"Having, as it believes, removed the misapprehensions that your individual views on this question represent those of the corporation and the university, for which misapprehension you are not responsible, and which it knows you too would seek to dispel, the corporation, affirming its rightful authority to conserve the interests of the university at all times by every honorable means, and especially desiring to avoid, in the conduct of the university, the imputation even of the consideration of party questions, or of the dominance of any class, but that in the language of its charter, 'In this liberal and catholic institution all members whereof shall enjoy full, free, absolute, and uninterrupted liberty of conscience,' which includes freedom of thought and ex-

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pression, it can not feel that the divergence of views upon the 'silver question' and of its effects upon the university between you and the members of the corporation is an adequate cause of separation between us, for the corporation is profoundly appreciative of the great services you have rendered to the university and of your great sacrifice and love for it. It therefore renews its assurances of highest respect for you and expresses the confident hope that you will withdraw your resignation."

The former correspondence between the committee of the corporation and Dr. Andrews appeared in THE LITERARY DIGEST, August 7. The open letter of two thirds of the faculty of Brown University and Congressman J. H. Walker's views were given in the following issue.

Since that time it may be noted that *The Yale Review*, edited by members of the faculty at Yale, has taken issue with the position of the committee of the corporation. Prof. Josiah Royce of Harvard has contributed a two-column protest to the Boston *Transcript*. Dr. Washington Gladden, in *The Outlook*, has warned the churches against an application of the logic of the Brown trustees, and the London *Spectator* has seized the opportunity to give us a foreign view of serious dangers from "the aggressions of American wealth." The most widely disseminated defense of the corporation's attitude, as declared by the committee, has been made by the Rev. Dr. H. L. Wayland of Philadelphia.

W. W. ROCKHILL, DISTRICT OF COLUMBIA, Minister to Greece.

ETHAN A. HITCHCOCK, OF MISSOURI, Minister to Russia.

TWO NEW UNITED STATES MINISTERS.

Dr. Andrews is an ordained Baptist clergyman, the institution being under Baptist control. With the exception of *The Watchman* of Boston, the Baptist journals have failed to uphold the trustees, while solicitous in many cases for an amicable adjustment of the difficulties. The undenominational weeklies as a class have deprecated the position taken by the trustees through their committee. The chief defenders of the corporation among the daily newspapers were found in New York, Philadelphia, and a few other cities; the majority of dailies criticized the corporation, if not defending Dr. Andrews.

The following letter from Richard Olney, ex-Secretary of State, commending the contents of the open letter of members of the faculty of Brown to the corporation, was presented at the September meeting of the corporation:

"Nothing could be better in matter or manner. It presents the grave issues raised by the unfortunate action of the corporation with singular lucidity and logical force, and deals with them in a temper and spirit which are every way admirable.

"As you may know, I do not agree with what I understand to be Dr. Andrews's views respecting the free coinage of silver. I strongly deprecate the action of the corporation, indeed, upon the precise ground that nothing could be better calculated to give currency and weight to those views—just as nothing would give a greater impetus to the cause of tariff reform than an attempt by the authorities of Harvard College to discipline President Eliot for his well-known sentiments respecting 'freer trade.'

"The true objection, however, to the course pursued toward Dr. Andrews by the corporation of Brown University is its implied inculcation of the doctrine that an institution of learning should, above all things, get richer, and therefore should square its teachings and limit the utterances of its faculty by the interests and sentiments of those who, for the time being, are the rich men of the community. The demoralizing and degrading character of this doctrine your letter fully exposes, and thereby entitles you to the gratitude not only of American citizens generally, but of all well-wishers to Brown University in particular."

Among other petitions presented at the meeting asking that action be taken in the interest of freedom of teaching was one signed by fifty-three persons including Presidents Gilman of Johns Hopkins, Eliot of Harvard, Low of Columbia, Tucker of Dartmouth, Capen of Tufts, Thwing of Western Reserve, Rogers of Northwestern, Priest of Buchtel, Crawford of Allegheny, and Whitman of Columbian, together with many university professors. Another petition was signed by professors of economics in Harvard, Columbia, Cornell, University of Pennsylvania, Yale, Smith, University of Wisconsin, University of Chicago, Wesleyan, Bryn Mawr, Vassar, and other institutions. A petition signed by over six hundred alumni of Brown was also presented.

It is reported that the vote to ask Dr. Andrews to withdraw his resignation was practically unanimous, Congressman Walker explaining that he was misreported in one newspaper interview which he did not sign.

We quote two views of the latest action of the corporation. The Providence *Journal* says:

"'We be poor men,' say the trustees of Brown, 'and Andrews Sahib is both our father and our mother, and we love him much. For the upkeep of his reputation we were forced to pay more than all our moneys. Why has every one looked upon us with the eye of disfavor? There never was any committee appointed, never was any talk of asking the Sahib to retire, never was any trouble of any kind. We are poor men and we know nothing.' This is all the information Rudyard Kipling says that ever could be obtained concerning a slight unpleasantness which once occurred near the sacred city of Benares. All summer long the press, pulpits, and oracles of the United States have been kept busy discussing an alleged attack upon the sacred right of freedom of speech. It now turns out that it was all an eleemosynary attempt to advertise a modest ten-cent magazine published on the banks of the Hudson, and on the whole every one must admit that it has admirably succeeded in the purpose for which it was designed."

The Springfield *Republican* says:

"An aroused public sentiment, which included in the awakening the alumni of Brown University and the best thought of the United States, availed much in Providence Wednesday. It brought light where there had been great darkness even up to the hour for the meeting of the corporation. Thus the Providence *Journal* of Wednesday morning predicted the direst overthrow for President Andrews, and pleasantly and respectfully declared that 'his career will be a lasting warning to his successors against trying to inflate a modest frog into a full-grown ox or expanding forty cents' worth of humble silver into a dollar of regal gold.' Members of the faculty who signed the open letter to the corporation were referred to as 'erratic and immature employees.' It is a public blessing to have such shallow impertinence overborne by the strong and dignified appeal that came from the outside college presidents and professors. The American people have not missed the real point at issue, and they rejoice in this vindication of a proper freedom for teachers and colleges."

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GERMAN-AMERICAN VIEWS OF HAWAIIAN PROBLEMS.

IT is reported that the Hawaiian senate has been called to meet in special session to consider the proposed treaty of annexation, in advance of action on the convention which was introduced in the extra session but passes over to the regular session of the Fifty-fifth Congress of the United States. Annexation propaganda and concurrent diplomatic developments appear to afford something like amusement to the German-American journals, which as a class sturdily oppose the project of Hawaiian annexation to the United States. We translate the following editorial utterances:

Story of a Poker.—"Once upon a time a husband purchased a beautifully ornamented poker. His wife was delighted with it, but found that a new stove was necessary to match the poker. New furniture followed to suit the stove until the man was—bankrupt. Now, if we get Hawaii (the poker), we must have a strong fleet (the stove). We must build the Nicaragua Canal to double the strength of the fleet, and so on. Is the game worth the candle?"—*Volksblatt* (*Rep.*), *Cincinnati.*

Japan and the United States.—"The only question of importance is: What is to be done with the 25,000 Japanese in Hawaii. But Mr. Sherman will not tell that to the Japanese. He thinks, in fact, it is a great thing to be rude and discourteous in conducting such affairs. No fair-minded person can deny that Japan does not go beyond her rights if she protects her nationals. Japan's protest contains nothing that could give offense to the United States. Japan has a right to be told the truth at once."—*Anzeiger des Westerns* (*Ind.*), *St. Louis.*

"The whole business illustrates how able the Japanese diplomats are, and how incapable ours. It shows also what ignorant, cheeky youngsters our newspaper men are. From what they write one should think that a war of Japan against the United States is as ridiculous as if a petty German principality were to attack Prussia. Nothing but ignorance can induce the American press to make such fools of themselves. Evidently they do not know that Japan is a well-ordered state, against whose splendid, ably officered army and fleet we can place very little. If we study the history of the United States—*nota bene*, history as the world at large knows it, not as it is written in our school-books—we can not see where our jingo scribifaxes get the idea that Japan is only a nice little breakfast for us."—*Volks-Zeitung* (*Socialist*), *New York.*

Diplomats in a Trap.—"Hawaii has proposed arbitration, and Japan demands that the United States shall agree to the finding of the arbitrator, and guarantee that such decisions are carried out. This is quite right from the Japanese point of view. But it places us in an unfortunate position. We must renounce our idea that American influence shall predominate in Hawaii, or we must uphold this view, which will cause Japan to refuse arbitration and to enforce her treaties with Hawaii by force of arms. We have no other way out of the difficulty—we must respect the treaties concluded between Japan and Hawaii, or chance a war. Our 'diplomats' certainly are caught in a trap."—*Freie Presse* (*Ind. and Free Silver*), *Chicago.*

Objections to Annexation.—"Japan does not intend to annex Hawaii. She only seeks to safeguard the rights of her citizens there. Luckily we have nearly six months' time to make up our minds whether Hawaii is to be annexed by us or not. Until then many a man whose patriotism boiled over at the idea of an extension of our power will think of the uselessness and danger of this annexation. The good common-sense of our people will, we hope, come to the fore and prevent this 'job,' for it is nothing else."—*Staats-Zeitung* (*Gold Dem.*), *New York.*

"Commercial interests may render this annexation desirable, but we can not grow enthusiastic over it. It would create a dualism in our system. It would be opposed to Republican principles to rule over people who are not admitted among us. We must, however, admit that there is a precedent in the rule of Congress over the District of Columbia."—*Friedenker* (*Ind.*), *Milwaukee.*

The Chances of War.—"The tale that Spain and Japan will combine against us is evidently of English origin. England would supply those two countries with war material, and leave them in the lurch as soon as they are beaten. While the war lasts, England could do a little pilfering, such as she could not do while Uncle Sam is looking. England wants Japan and Spain to pull the chestnuts out of the fire for her; Englishmen, as everybody knows, do not like to risk their own skins. But Japan and Spain know that they would get beaten, and they will not risk defeat."—*Morgen Journal* (*Dem.*), *New York.*

TOPICS IN BRIEF.

WITH ANDRÉE.

(On His Airy Voyage to the Pole.)

Over the world with Andrée—
  Over the hills and the sea;
We rise—we run
In the face o' the sun
  And steer where the star-worlds be!
For a wind-swept world is ours, and lo!
We go the way that the storm-winds go
  To the silent city of snow.

Over the world with Andrée—
  With the gulls in their ocean flight;
From lands of bloom
To shores of gloom—
  From living light to night!
To a land where the tombs of ages lie;
Where voiceless castles kiss the sky—
  To a ghostly city of white.

What if we charm the secret
  From the Northland's icy breast,
Or sink and die
'Neath a hopeless sky,
  By never a death-knell blest?
We shall know that we perish not in vain—
We shall lie where the lovers of Truth have lain—
  There, as here, on our mother's breast!

—*Frank L. Stanton, in The Constitution, Atlanta.*

MILWAUKEE has begun to agitate for "municipal ownership of aldermen." This country is not entirely barren of new ideas yet.—*The Ledger, Philadelphia.*

"PLEASE give me, Mr. Dana, a word of advice for the young newspaper man of to-day. What should they do to succeed?"

"Tell the truth and shame the devil," replied the editor of *The Sun.*—*Frank G. Carpenter, in The Times-Herald, Chicago.*

HOW HE WON HER.—Miss Charmynge: "Don't you think I was meant for a business woman?"

Jack Hustler—"No, I don't. I think you were meant for a business man."—*Life, Brooklyn.*

TENNESSEE'S centennial exposition at Nashville is said to be surpassing all records in exposition finances. If the attendance continues as large as heretofore it will pay back to the stockholders dollar for dollar and possibly a small dividend in addition. It was an ambitious project to launch in the depth of a business depression, and this success shows that the times have not been half as hard as the talk.—*The Republican, Springfield.*

A DIPLOMATIC PROPOSAL.—The young diplomat looked at the lovely girl.

"Did I understand you to say," he softly asked, "that your father was of Russian descent?"

"Yes," she said.

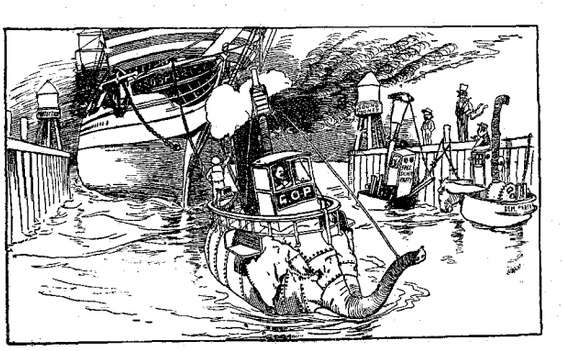
He gave a sigh of relief.

"And my great-grandfather was a Frenchman," he said.

He took her hand.

"Let's form a zweibund," he said.

They will be married shortly after the leaves begin to turn.—*The Plain-Dealer, Cleveland.*



THE ARRIVAL OF THE TREASURE-SHIP.

BYSTANDER (to disgruntled tug-boat captain): "Of course it's merely a coincidence, boys, but I've noticed that whenever that particular ship arrives the same towboat hauls her in."—*The Inter Ocean, Chicago.*

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LETTERS AND ART.

A NEW PICTURE OF CHRIST.

THE colossal picture of Christ, which M. James Tissot, the celebrated French painter, has long been engaged upon in the Chapel of the Dominicans at Paris, is at last all but finished and will be inaugurated in October next. We translate the following description of it from *L'Illustration* (August 14):

"It is a Christ seen in half-length, opening, with greatness of gesture, His arms to the world. The head, which is of superior beauty, breathes sweetness and a mysterious majesty. This head from chin to crown measures not less than two meters, the width of the body, from hand to hand, being fifteen meters, while the phalanx of the little finger would not be covered by a man's hand.

"This colossal figure recalls the religious art of the Byzantines, whom the painter declares the 'masters of the decorative,' albeit he blames them for neglecting nature and rightly denounces the savage *gaucherie* of their design. In his Christ, M. Tissot, aided by the advice of R. P. Sertillange, the first of art critics in such a matter, has attempted to solve the following problem: to combine in one human face the strongest expression of intelligence with tenderness and beauty.

"That which the thousands of visitors who will admire this figure will not sense (*soupçonneront*), perhaps, is the symbolical significance of each tint and line. The mouth is partly open to signify that God is communicable; the lips a little in the shade symbolize the mystic speech, in consonance with the eyes, which are interrogative, severe, profound. But this severity is softened by the abundant sweetness of a vague smile. . . . The vestments, most nobly draped, conform to tradition. . . . The background is of azure, on which, on each side of the figure, seven rays of gold irradiate. Above the head a triangle traversed by a dove symbolizes the Trinity and the Holy Ghost, covering Humanity accomplished and made divine; while a highly wrought nimbus stands as symbol of the precious, of the completion of His life, and wholly different from that which crowned the Savior during His troubled journey here below. . . . In painting this Christ, he has inspired himself not only with the statues in the cathedrals at Reims and Amiens, commonly called the 'Beau-Dieu,' for the contour of the head, the Olympian aspect of the face, the 'rhythm' of the beard, but, still more, with the spirit that animated the pious sculptors of that great epoch of the thirteenth century.

"His work will assuredly be discussed; a work not only of vast size but of originality, it constitutes an extremely interesting innovation."

HALL CAINE AND THE CRITICS.

IT is to be feared that by Hall Caine himself or by his advertisers, or by both, there has been aroused in advance, in the minds of the critics, a prejudice that will interfere somewhat with our receiving calm and wholly impartial reviews of his new book, "The Christian." The English journals are poking fun at him quite busily and satirizing his alleged quack methods of working on the public mind. *The Saturday Review*, for instance, has an extravaganza (August 14) that represents him as contemplating in awe his own greatness and glory. Here is the style of it:

"And other forms were there. But all were dead. And Hall Caine was the only Novelist of the World. Proudly modest, shyly confident, with an immense envelope of press-cuttings thrust into his manly bosom, he smiled and then he sighed, for Empire means Loneliness. Hall Caine, with Glory before him, and Storm behind, was lonely. He had been taken up to Sinai and heard the thunders of *une bien bonne presse*, and he thought of the happy, happy days when he was only a little Manx boy, guddling for sticklebacks in the pond. And suddenly he fancied he was guddling still, guddling for praise, guddling for the worthless plaudits of the millions. Ah! how to our altitudes of the Adult we fall simply, sweetly back upon the practises of Childhood.

"For now his glorious head sank upon his heaving bosom. There was no reporter near to whom he could unburden that weight of grief. There was none, not even a postman, not even the correspondent of a Welsh Radical journal to whom in that thrilling hour between sunset and moonrise he could falter forth his humble aspiration. Yet to the night-dews he whispered it.

"'Ah!' he murmured, 'now that I know that I am Shakespeare; now that all the visible earth is filled with my paragraphs; now that I have valuable serial rights in the parts of Lybia about Cyrene; now that no sociological or theological or entomological or scatological question can be raised in the whole earth without my being first consulted as to my opinion about it; what shall I do next?'"

The St. James's Gazette also has its fling at Mr. Caine for the expression "a colossal undertaking" put into his mouth by an interview (and which Mr. Caine has since denied), in speaking of his own book. *The Gazette* then goes on to criticise the book:

"We have been told in the puff preliminary that twenty experts have revised the various scenes dealing with the 'arcana of London.' But how comes it that so clever a man as Mr. Caine does not perceive that this is the way to write a Blue Book, not a romance? Even M. Zola, a far greater man than Mr. Caine, has proved to his own hurt that what we want a novelist to give us is, not what he has pigeonholed in a series of brief 'voyages of discovery,' but what he has himself been long acquainted with and deeply felt. Mr. Caine is familiar with the Isle of Man, and when he writes of Manx customs and Manx character he captivates his readers; he tells them of what he knows, and of what they do not know. But his ambition brings him up from his island, and plunges him—startled, scandalized, indignant—into a shallow and perfunctory survey of London. He goes to music-halls, to chapels, to hospital balls, to race-courses, as a provincial stranger, and he reports his impressions. He reports them picturesquely, yet in the accents of a man who has seen these places but once and will never see them again, and he presumes to point a moral. No doubt these things, seen, as the French say, *en voiture*, by so gifted an observer, are brightly sketched; but how superficially! Mr. Caine has undertaken to write an epoch-making novel about London, and to a true Londoner he seems like a country cousin come up from Peel to spend six weeks with us in the season.

"To this, and to something incurably unripe in the imagination of the author, we attribute the terrible fault which pervades this remarkable book—its unreality. We read the pages of 'The Christian' with interest and often with admiration; but never for a moment are we carried away by conviction, never can we persuade ourselves to believe that these events occurred. It is a striking play which Mr. Caine is putting on the boards, or it is a moving sermon which he preaches from a pulpit; it is never inevitably true as a narrative."

Our own *Bookman* also begins its review (Katharine Pearson Woods being the reviewer) by depreciatory references to some of Mr. Caine's interviews, and says of "The Christian":

"But to serve any purpose, moral or otherwise, art must be true; the representation, even of a blue jar, must be correct. Mr. Hall Caine's drawing, however, is such as might be accomplished by a pocket kodak, held just a little off line; his coloring reminds us of the toy-books of our childhood, in which the red of the Princess Badroulboudour's dress was washed over Aladdin's nose, and Cinderella's slipper, by a halo of weaker blue, was enlarged to fit a Chicago girl. But these reflections are frivolous, while it is very serious indeed to have such a book to reckon with as 'The Christian,' which, when all is said, has a sort of insane intensity and power that holds the reader's interest from first to last—and a very long last is more than five hundred pages!

"Is it possible to show just where and how the book itself, not merely any or all of the characters, is insane? Any reader will detect that John Storm is perfectly futile, that he takes up orphanages, working-girls' clubs, and what not, and lays them down at Glory's bidding with as much readiness as the fellow in 'Venice Preserved' plays dog and barks at his mistress's command. Is this the typical reformer? Are such institutions managed by such men? If so, then, indeed, good Lord deliver us!"

The Outlook is more appreciative than any of the preceding.

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It speaks of the book as one "which must be universally recognized as of prime interest," but does not think the strength of the book lies just where the author meant it to lie. Says *The Outlook*:

"His best creations here are not types, but persons. Even tho he tells us that he means to present 'types of mind and character, of creed and culture, of social effort and religious purpose,' he succeeds best when he clings least closely to the text. His John Storm is not a typical Christian nor a typical worker among the London slums, nor a typical priest—he is just John Storm, a man of immense earnestness, eager love for mankind, strong in faith but often weak in judgment, rendered the more human because his love for Glory Quayle is ineradicable and at bottom the ruling passion of his heart. In the end the conflict within him, and the weight of others' sins constantly oppressing him, make John Storm mystically fanatical and at a supreme moment really insane. For Gloria Quayle, too, we care all the more because she is not a type, but a live, witty, brilliant Manx girl, who frankly loves the world and the vanities thereof, and does not leap with joy at the opportunity to become a missionary to lepers or a slum-worker."

The most satisfactory review of the book, for those who have not read it, appears in the London *Academy*. The reviewer begins with reproaching himself for the intensity of his interest in the book while reading it. He likens it to a melodrama, saying: "I am conscious of having been cheated of my sighs by a story that has no more reality than the annual autumn production at Drury Lane." Then he continues:

"The plot of the book is the old one, which is never stale; the antagonism between love and duty, the flesh and the spirit, the lower and the higher life. I am afraid, judging from the title, that Mr. Hall Caine meant John Storm—the Christian—to be the central character of the book. Unfortunately, Storm is merely a foolish fanatic, a stage apostle, without a pennyweight of brains behind his blazing eyes. But Storm interfered only occasionally with my enjoyment; for Glory Quayle, with whom Storm is unwillingly in love, is alone worth the money. Storm comes from the Isle of Man to be a curate in a West End parish, full of enthusiasm for self-sacrifice. Glory comes from the same place to be a hospital nurse. She writes thus of herself in one of her letters home—they are really delightful letters, the letters of a living woman:

'Talk about two natures in one, I've got two hundred and fifty, and they all want to do different things! Ah me! the "ould Book" says that woman was taken out of the rib of a man, and I feel sometimes as if I want to get back to my old quarters.'

John Storm is soon disgusted with his fashionable vicar, who showed a want of charity toward a hospital nurse who had got into trouble with a gentleman. There was a tempestuous scene:

"'His eyes were wild, his voice was hoarse; he was like a man breaking the bonds of tyrannical slavery.

"'You called that poor child a prostitute because she had wasted the good gifts which God had given her. But God has given good gifts to you also—gifts of intellect and eloquence with which you might have raised the fallen and supported the weak, and defended the downtrodden and comforted the broken-hearted—and what have you done with them? You have bartered them for benefices and peddled them for popularity; you have given them in exchange for money, for houses, for furniture, for things like this—and this—and this! You have sold your birthright for a mess of pottage, therefore you are the prostitute.'"

"Somehow, while reading this, my thoughts turned instinctively to Wilson Barrett. Of course these remarks ended Storm's career as a fashionable curate, and in his passion for self-sacrifice he went into an Anglican monastery. This is what Glory has to say about him:

'Oh, haven't I given you the "newses" about John Storm? There are so many things to think about in a place like London, you see. Yes, he has gone into a monastery—communication cut off—wires broken down by the "storm," etc. Soberly, he has gone for good, seemingly, and to talk of it lightly is like picking a penny out of a blind man's hat. Of course it was only to be expected that a man with an upper lip like that should come to grief with all those married old maids and elderly women of the opposite sex. Canons to right of him, canons to left of him, canons in front of him—but rumor says it was John himself who volleyed and thundered. He wrote me a letter when he was on the point of going, saying how London had shocked and disappointed him, and how he longed to escape from it and from himself at the same time, that he might dedicate his life to God. It was right and true, no doubt; but wherefore could I not pronounce Amen? He also mentioned something about myself, how much I had been to him; for he had never known his mother, and had never had a sister; and could never have a wife. All which was excellent; but a mere woman like Glory doesn't want to read that sort of thing in a letter, and would rather have five minutes of John Storm the man than a whole eternity of John Storm the saint.'

HALL CAINE.

That bit of one of Glory's postscripts gives you the key of the whole situation.

"Meanwhile Storm is trying to eliminate the flesh in the monastery, and Glory is doing 'different things.' She is dismissed from the hospital, she takes lodgings with a baby-farmer, serves in a tobacco-shop, performs on Sunday evenings at the foreign clubs in Soho, goes on the music-hall stage, and finally becomes an actress and a success, preserving her purity all the time by that admirable antiseptic, a sense of humor. Storm, leaving the monastery, sets to work in a fury of reforming zeal at a mission-church in Soho, loving Glory all the time, and loathing her worldly life. At last he decides on a crowning act of self-sacrifice, and determines to take the place of Father Damien on the leper island. Moreover, he wants Glory, who has confessed her love, to accompany him. And Glory in an exalted moment consents [but afterwards concludes that she prefers her rôle at the theater]. . . . And Storm, in an access of fanaticism, decides to kill her body to save her soul. The midnight visit of Storm to Glory is a remarkable bit of writing. I would gladly quote it, but it is too long, and I refuse to mutilate it.

"The story ends in the only possible way. Storm fails, of course, to reform society; indeed, he gets himself killed in the attempt; and, I being unregenerate, and impatient of donkeys who mean well, am glad.

"I have an uneasy suspicion—from an author's note at the end—that Mr. Hall Caine has a moral up his sleeve. I hope I am mistaken. Taken on its merits it is a striking story; but it is quite impossible to feel any sympathy with the 'Christian,' who is simply a fool who happens to be religious. Your attention, however, is gripped at the outset, and held throughout. It is not until you begin to think the matter over that you notice the faint splashes, the violent coloring, the strained effects. And then it doesn't matter much. For as a bit of scene-painting 'The Christian' is a superb picture."

"The greatest work in English fiction, all things considered, since 'Tess of the D'Urbervilles,'" is the verdict of William B. Chisholm, the reviewer for *The Home Journal*, New York:

"'The Christian'—how can I lay it down? Faulty,—perhaps, as I contend, unjust in its implied conclusions,—yet honest. There are no sweeter souls than Glory Quayle, with all her faults; no truer hearts than beat in poor John Storm. It may be Lon-

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don life that some find uppermost, but to most readers I think it will be seen to be an attack upon the Church of England generally, with a view, not to bring it into disgrace, but to purify it. Whatever its merits as a partisan or critical novel, there can be but one conclusion as to its artistic and literary charm,—that it is one of the grandest books of the century-end."

THE LAST TIME BEETHOVEN EVER PLAYED.

BEETHOVEN'S last days, as all the world knows, were days of disappointment and deprivation. His resources were small, his genius unappreciated, his hearing entirely gone, and—small wonder!—his temper was a very irritable one. He dragged out his life in a workhouse near Baden, often needing the ordinary comforts of life.

An incident connected with these last days, an incident of the utmost pathos, is told in *Temple Bar* (August) by Alice Quarry. We reprint it as follows:

"He had been deaf for twenty-five years, nearly half of his life, when, in 1827, a letter reached him at Baden from his nephew, the being dearest to him on earth. The young man wrote from Vienna, where he had got into a scrape from which he looked to his uncle to extricate him. Beethoven set out at once; but his funds were so low that he was obliged to make the greater part of the journey on foot. He had gone most of the way, and was only a few leagues from the capital, when his strength failed. He was forced to beg hospitality at a poor and mean-looking house one evening. The inhabitants received the exhausted, ill-tempered looking, dark, gruff-voiced stranger with the utmost cordiality, shared their meager supper with him, and then gave him a comfortable seat near the fire. The meal was hardly cleared away before the head of the family opened an old piano, while the sons each brought forth some instrument, the women meantime beginning to mend the linen. There was a general tuning-up, and then the music began. As it proceeded the players, the women, all alike, were more and more deeply moved. Tears stole down the old man's cheek. His wife watched him with moist eyes and a pathetic, far-away smile on her lips. She dropped her needlework and her managing daughter forgot to find fault. She was listening too. The sweet sounds left only one person in the room unmoved. The deaf guest looked on at this scene with yearning melancholy. When the concert was over he stretched out his hands for a sheet of the music they had used. 'I could not hear, friends,' he exclaimed in hoarse tones of apology, 'but I would like to know who wrote this piece which has so moved you all.' The piano-player put before him the 'Allegretto' in Beethoven's symphony in A. Tears now stole down the visitor's cheeks. 'Ah,' he exclaimed, 'I wrote it; I am Beethoven! Come and let us finish the piece.' He went himself to the piano, and the evening passed in a true delirium of pleasure and pride for the dwellers in that humble musical home. When the concerted music was over he improvised lovely songs and sacred hymns for the delighted family, who remained up far into the night listening to his playing.

"It was the last time he ever touched an instrument. When he took possession of the humble room and couch allotted to him he could not sleep or rest. His pulses beat with fever. He could not breathe. He stole out of doors in search of refreshment, and returned to bed in the early morning chilled to the heart. He was too ill to continue his journey. His friends in Vienna were communicated with, and a physician was summoned, but his end was at hand. Hummel stood disconsolate beside his dying bed. Beethoven was, or seemed to be unconscious. Just before the end, however, he raised himself and caught the watcher's hand closely in both his own. 'After all, Hummel, I must have had some talent,' he murmured, and then he died.'

Is "The Choir Invisible" Immoral?—With Tolstoï's "Kreutzer Sonata," Hardy's "Jude the Obscure," and Grant Allen's "The Woman Who Did," Maurice Thompson links James Lane Allen's "The Choir Invisible." These, says Mr. Thompson, are illustrations of the depths to which realism has forced its votaries. He anticipates the indignant surprise which such mention of "The Choir Invisible" will cause, but insists that in that book Mr. Allen "has taken a long step down the road toward the repudiation of moral responsibility in fiction." Mr. Thompson proceeds to justify his criticism as follows:

"This thing of making a point of delight (artistic or otherwise) with the love of a married woman for a man not her husband is absolutely immoral, if anything is immoral. There is nothing but immorality in it. It is immoral in life to study such a situation for the pleasure of it, and the same is immoral in art. The sooner preachers and teachers make a clean breast of this matter and tell their people the truth, the better it will be for all concerned. . . . What we are considering is why a man's hopeless and dishonest love for a married woman is a better subject, a less 'insipid' subject, than a man's honest and hopeful love for an unmarried woman? Why are not clean love and a happy marriage more delightful and wholesome (and, therefore, better art), as the outcome of a novel, than a doleful result of illicit love? The whole trouble is due chiefly to the mistaken notion that sociology is a function of the novel. . . . If we find fascination in the story of a debasing love, what is the influence? There can be but one ground upon which such a story can be defended, and that is the repudiation of marriage as a sacred state. That ground Mr. Hardy openly occupies in 'Jude the Obscure'; and indirectly Mr. Allen longs for it in 'The Choir Invisible.' Upon that ground Christian civilization can not stand a single day."

WHAT IS ENGLISH PROSE STYLE?

IN a recent guessing-match, for a prize offered by an English magazine, Andrew Lang was decided to be the "foremost master of the best style in English prose," the competition being confined to contemporary writers. The late Walter Pater received the largest number of votes, and Thomas Hardy came second. A. T. Quiller-Couch, however, who was the arbitrary judge, set aside the result of the ballot and declared for Mr. Lang. The vote and Mr. Quiller-Couch's decision furnish the text for some interesting observations on the character and constitution of English prose style by Maurice Thompson. He says (in *The Independent*):

"In the first place, what is meant by 'style in English prose'? Is it literary form—the artful management of words—by which a perfect diction is presented? If so, then Pater is the man. But if what the diction conveys is to be taken into the account, the decision must change; for Walter Pater was not a great thinker—his message was not very important.

"The fact is that 'prose diction' and 'prose style' are not similar, much less identical, phrases, so far as meaning goes. Style is a word having a composite substance behind it. Its meaning includes a scheme of diction, and a thought message; it includes also another scheme, far more important, through which a personality 'wreaks itself upon expression.' Walter Pater and Nathaniel Hawthorne were almost absolute masters of mere prose diction; what each notably lacked was the phosphoric, autophanic quality, using the word autophanic in opposition to the autophonic, to discriminate between egotism like that of Walt Whitman, which is self-noise, and Andrew Lang's personal note, which is self-irradiation, or better, self-apparition. Like the light in a diamond, Lang's brilliancy is due to both structural and substantial qualities—the same may be said of a silver bell's tone; but this personal gleam or tone is not by itself style such as we mean when we speak of prose style; for a man might express his own peculiar personal genius in very poor prose, as Walt Whitman did.

"What a man says has something to do with style, kick against the thought hard as we may. If Robert Louis Stevenson had had something to say as momentous as what Darwin had—if he had brought to us a message like Tennyson's, or like Edison's—his wonderful diction would have been wonderful style. Walter Pater lacked the message, except so far as his verbal art was a message; likewise so did Hawthorne and Stevenson. But what is Mr. Lang's message? Certainly the best of it is Andrew Lang, *en toutes lettres*.

"Changing slightly the point of view, let us suppose that Dar-

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win's tremendous disclosure had been given in Andrew Lang's 'prose style'! It can be no thrust of ill-tempered criticism to say that the 'Origin of Species' and the 'Descent of Man' would have lost more than they would have gained. A light and airy robe of words, tinted sky-blue, or rose-pink, and spangled with the stars of delicate Langian humor, could not have given the true drapery to those stupendous forms. Pater's prose diction has a nobly dignified fitness for epic forms of statement, where the epic does not in the least shade off into the dramatic. Mr. Quiller-Couch says that Pater's style 'lacks organic structure, organic life'; but I think it lacks only the life; the structure is perfect. Pater had no thoughts, no sympathies, no imaginings of a vital and vitalizing sort.

"Here we strike another root of inquiry running deep down into literary soil. Is it possible for a scheme of prose diction like Pater's, or like Lang's at its charmingest, to be used in delivering a message like Darwin's or Edison's? Could Pater's style have been evolved in writing 'Ivanhoe' as Scott imagined it? Could Lang's lightness of touch and agility of evasion compass what De Quincey's gorgeous diction so vividly depicts? Style is not *l'homme même* when the end is not to express the man himself, unless we find that the nature of the man discloses itself as much in the subjects he chooses as in the structure of his diction; for subject is the skeleton of style, and it largely controls its final lines. It is probable that the critic who prefers Lang's prose to Pater's does so almost wholly because its message is the more pleasing to him.

"To make this plain, let us apply a calculus by which the vanishing point of style-value is reached. Every person will admit that words so arranged as to convey no thought can not, no matter how artfully symmetrical their aggregate form, be taken for good prose. At the other extreme the most divinely beautiful form of thought indicated by means of a crude word-jumble will be rejected when offered as a prose model. A thought set to beautiful words is not enough—both the thought and the diction must be magnetic. It was here that Stevenson so often failed. His thoughts were inferior to their dress; indeed his taste was in a very low minor key, while his method of expression was nearly always a major strain.

"Pater's diction is incomparably better than either Stevenson's or Lang's; Stevenson's is better than Lang's; yet Lang's message makes his prose more interesting than that of either of the others. When it comes to style, strictly speaking, the presentation of magical thought by means of a magical diction, it seems to me that Cardinal Newman has touched the highest mark. His message and his diction were equally great, and the personal charm that flashed through his work was the imperishable character-gleam—*ἦθος*—of a great man."

"FÉLIBRIGE": A SINGULAR LITERARY MOVEMENT IN FRANCE.

THE recent "Fêtes du Rhône," in whose gay rejoicings and poetic ceremonies even the President of the French republic took a part, were the outcome of a very singular and interesting "movement" inaugurated in France as far back as 1854, chiefly by the initiative and potent direction of the poet Mistral. Beginning with only seven men, the movement now numbers in its ranks a large number of influential persons in the French worlds of art, of letters, of society, and of politics, and tho it commenced more or less as a fad, it is now unquestionably an institution to be reckoned with. It already has a vast propaganda, an ever-growing literature, an increasingly potent influence on the thought of the day. The French weeklies to hand reflect "Félibrige" copiously, while one of them, the *Revue Encyclopédique* (July 31), which has long been a semi-official organ of the movement, is Félibristic from cover to cover. From its pages we select the following extracts, explaining the nature and purpose and history of "Félibrige."

First, however, let it be said that we can not find any English equivalent for "Félibrige." As will be seen, the "mysterious name" owes its origin to a line in an ancient Provençal song; but the word is invisible as yet in modern dictionaries, and is not to be found even in the Dictionnaire Provençal Français.

"On May 21, 1854, the day of Saint Estelle [writes 'Agathon' in the *Revue Larousse*] seven Provençal poets met in the castle of Fontségugne, not far from Avignon, and, having considered the renaissance of the literature of Provence, resolved to organize and discipline—that it might be strengthened—that spontaneous effort of a people and a tongue toward life and beauty. [The 'seven' included Roumanille, Aubanel, Mathiew, and Frederic Mistral, who probably was and is the most distinguished of them all.] They called themselves *félibres*. Mistral had discovered this mysterious name, of whose origin we know but little, in an old Provençal canticle, wherein is described how the Virgin met Jesus 'amidst the seven félibres of the law.'

MARIE GIRARD.

"*Eme li set felibre de la lèi.* Why *seven?* In the Middle Ages seven poets founded the Floral Games of Toulouse. It is a traditional number which reveals itself once more equally in the name 'félibre' and in the name of Mistral himself and in the names of many of his friends. According to the ancient wisdom of the East, seven is *par excellence* the esthetic number, and it would not be difficult in fact to show that no figure is at once more diverse and more singular, since it is composed of two triads (or rather of a diad of triads) ordered and united by a monad.

"The félibres of Fontségugne set up for themselves, at the start, three very definite goals: (1st) To clear the language of all Gallicisms and barbarisms that disfigure it; (2d) to write according to a uniform orthography, established according to certain tentative essays (*tâtonnements*) of Roumanille and codified by Mistral; (3d) to weed out of the Provençal literature the coarsenesses and vulgarities so dear to gabblers of *patois*, to polish it, elevate it, and, in short, invest it with something of its ancient majesty.

"Thus, in this triple thought, was drawn up for the following year the first 'Provençal Almanac.' To carry on the work, the seven arranged to meet as often as possible, and, once a year at least, to 'hold a Saint Estelle.' This phrase, inspired equally by hagiography and by astronomy, thenceforth meant for the félibres an annual fête, whereat they should eat together, enliven the dessert with songs and poems, and finally crown the victors in the grand poetic contest. These reunions were charming with a charm that the crowd knows not!

FREDERIC MISTRAL.

"Four years later 'Mireille' appeared. By almost unheard-of fortune the first blow struck by the youthful renascent literature was a masterpiece. It followed naturally that the various *patois* poets, to say nothing of the demi-Provençalists scattered between Nimes and Marseilles, recognized their master, accepting his ideas, his spelling wholesale, his style, even his dialect. What they call nowadays in Germany 'the language of the félibres' is the language of Frederic Mistral in 'Mireille'—in other words, it is the Arlésian dialect, extended, enriched by the imprints of other Provençal dialects, and also of all the different speech-

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forms of the Langue d'Oc. When Mistral had thereby achieved that literary language common to the Midi district of France, by processes analogous to those which enabled Dante to endow the Italian race with a common speech, the Félibrige served for a considerable time as propagator of that Mistralian speech. And even to-day, when its early rigors are rightly relaxed, Félibrige remains essentially the organ of the philological, orthographical, and literary system of Mistral. That explains itself. Tho the renaissance here spoken of has included many poets of rare talent, the genius of Mistral stands without a compeer. . . . People sometimes sneer that Felibrige at Mistral's death will crumble to dust. That is a great mistake, tho founded, it is true, on a great verity; for without Mistral Félibrige had never emerged from nothingness. *He* has been *it*, in all the strictness of the term. . . .

"The success of 'Mireille' so encouraged the Félibrige that in 1862 they published these statutes. Some of these help further to explain the movement:

"Article 1.—The Félibrige has for its aim to preserve forever in Provence its language, its characteristics, its freedom of action, its national honor, and the loftiness of its intelligence. . . . By Provence we mean the entire Midi of France.

"Article 2.—The Félibrige is gay, amicable, fraternal, full of simplicity and of freedom. Its wine is beauty, its bread is goodness, its path is truth. It takes the sun for torch, it draws its science from love, and places its hope in God."

By 1876 the association had grown to such proportions that a new set of statutes became necessary, and the organization became complicated and imposing—with a consistory, assessors, syndics, chancellor and vice-chancellor, and so forth; while ingenious badges of office were instituted. Thus the insignia of the head and chief Félibrist is a seven-rayed gold star, and the "majors" wear a golden grasshopper (*Cigale d'or*). Then round about the parent society have grown up others. There are the Felibrists and the "Cigales" of Paris, and schools for teaching the peculiar tenets of Félibrige have been started far and wide. Furthermore, Art. 46 of the statutes of 1876 ordained that the Floral Games of Félibrige should take place every seventh year for Saint Estelle, the entire consistory forming the jury. Competitors are restricted to writers of the Langue d'Oc; three or more prizes are offered, the first being reserved for the "Gai Savoir," the chief himself in full assembly proclaiming the laureate's name. The laureate has then to choose the Queen of the Fête, who, before all, shall crown him with the crown of olives in silver, the insignia of the masters of "Gai Savoir."

Such is this vast and curious confederation of the Felibrige, compacted of autonomous schools grouped in "maintenances" and regulated by a consistory of fifty "majors" under the presidency of the chief (*Capoulié*). Says "Agathon" further:

"I will not enter into the detail of the 'maintenances,' which are four in number (Provence, Languedoc, Aquitaine, and Limousin), nor of the schools which multiply daily; I will not enter into the history of the three presidencies of Mistral (1862–88), of Roumanille (1888–91), and of Felix Gras (1891), nor the chronicle of the three reigns of Mme. Mistral, of Mlle. Therese Roumanille, and of Mlle. Marie Girard . . . who happily and graciously reigns to-day. . . . The Félibrian discipline, which in the beginning they wished to make very stringent, is in reality infinitely relaxed; but this relaxation serves only the better to bring to light a current of serious reflection and of effective production.

"Revolutionaries, like M. Clovis Hugues and M. Jourdanne, meet on equal terms with government Republicans like M. Felix Gras and with 'reactionaries' like M. l'Abbé Roux or M. Arnavielle, equally inspired with the same desire for historic, literary, moral, political, and philosophical continuity. And the most diverse and conflicting works are conforming to that sentiment which founded Félibrige."

Félibrige in the current year is reviewed in the same number by Maurice Faure. He fills some seven columns with little more than references, and yet he only touches the more prominent men, women, and features of the society's work. He mentions nine periodicals "inspired by the Félibrige," of which the chief is *L'Aióli*, directed by Mistral himself and published three times a month. The list of books written by Félibrists, and published in 1896–97, apparently includes all the most notable works of the year, from "The Reds of the Midi" downward. But, says M. Faure, "it would take many columns of names to cite all the Félibrian works of any importance . . . that appeared in 1896–97."

Zola's Literary Funeral.—Zola, it is proclaimed, is (to all literary intents and purposes) dead. Two anthologies of passages from his works have lately been published in Paris; whereupon M. Henry Bérenger, reviewing them in his sprightly and penetrating fashion in the *Revue Bleue* (August 1), delivers himself thus:

"Behold, the hour of the anthologies has struck for M. Zola. And the anthologies are the wreaths of immortelles that we cast on the graves of the great literary dead, or which we make for their funerals if they are yet living. Tho we still wish him a long life and hope that after his 'Paris' he will give us other masterpieces, yet M. Emile Zola died with naturalism. The sap that swelled his genius will not renew itself. It will yet expend itself in potent fruits perhaps, but their taste and aspect can have neither newness nor fecundity for us. When a writer loses his freshness, and renovates no more, he is taken in hand by the anthological embalmers! They took Victor Hugo about 1866; M. Emile Zola 'got there' in 1896.

"The curious thing about these anthologies is that one of them consists entirely of the obscene passages in Zola's works. While the other—a book of *morceaux choisis*—is addressed to a public of young men and young women, who (so stupidly has the compiler gone to work) are led to believe that Zola is all beauty and goodness!"—*Translated for* THE LITERARY DIGEST.

NOTES.

ADAM ASNYK, whom the critics call "the greatest of contemporary Polish poets," died August 2, at Cracow. He wrote plays of merit, but was best known as a lyrist.

MRS. JOHN DREW, the actress, died on August 31, at Larchmont, N. Y. The present generation will remember her as *Mrs. Malaprop* and *Lady Teazle*, in which rôles she was so justly celebrated.

THAT versatile novelist Mrs. Hodgson Burnett has nearly finished a new novel. It is understood that the book will be the story of the past of that Duke of Osmond who wooed and won "A Lady of Quality." Mrs. Burnett describes the book as "His Grace the Duke of Osmond; being a Story of that Nobleman's Life omitted from the Narrative given to the World of Fashion under the title of 'A Lady of Quality.'"

THE *Allgemeine Zeitung* relates that the well-known Italian writer Gabriel d'Annunzio, having been elected to the Italian Parliament as deputy for Ortona, was obliged to delare his real name; and, lo! in place of the high-sounding and archiangelical syllables, the real name turned out to be Rapagnetta. Rapagnetta does not sound badly to an English ear, but in Italian we understand it signifies "little turnip." The *Zeitung* adds that so well was the secret of Gabriel d'Annunzio kept that, tho he has been for many years a well-known figure in society, only a very few intimate friends have known his real name.

IN the September *Scribner's*, Walter Wyckoff tells in his narrative, "The Workers," what one of them thought of Shakespeare:

"When I go to the theater, I go to laugh. I want to see pretty girls and lots of them, and I want to see them dance. I want songs as I can understand the words of, and lots of jokes and horse-play. You don't get me to the theater to see no show got up by Shakespeare, nor any of them fellows as lived two thousand years ago. What did they know about us fellows as is living now? Pete, you mind that Tim Healy in the union, him that's full of wind in the meetings? Onct he give me a book to read, and he says it's a theater piece wrote by Shakespeare, and the best there was. I read more'n an hour on that piece, and I'm damned if there was a joke into it, nor any sense neither."

A MEMORIAL gift has been sent by the Swedes of this country to King Oscar in honor of his jubilee, which will be celebrated on September 18, that date being the twenty-fifth anniversary of the reign of King Oscar. The memorial consists of an artistic silver group of allegorical design. The two female figures are Svea, representing Sweden, and Nora, representing Norway. With their right hands they hold aloft a golden crown. Svea rests her left hand on the Gotha lion's head, and Nora holds her left hand on a shield, bearing the Norwegian coat-of-arms—a lion with a battle-ax. Around the waists of the maidens is tied a ribbon, on which are inscribed the figures 1814, signifying the year of the union of Sweden and Norway. The group rests on clouds, under which the globe is visible, and beside the globe is the American eagle.

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SCIENCE.

RECENT EXPERIMENTS ON ODORS.

WE have already published in these columns a description of some of the recent researches in the neglected field of odors and perfumes, and we now translate from *Der Stein der Weisen* a brief summary of the latest work that has been done in this line, especially of the interesting experiments of Mesnard on flowers:

"The French botanist Mesnard has described some comprehensive experiments to show the influence of light, oxygen, and temperature on the exhalation of perfume by flowers. Before satisfactory observations in this line could be made, of course a means of measuring the perfumes had to be found. Mesnard used for this purpose a thread saturated with turpentine, and determined the intensity of the perfume by noticing how long the thread must be for the odor of the turpentine to stifle that of the plant. The experiments began with the trial of some well-known strong odors such as musk, lemon-essence, and rose-water. Thus it was established that both light and oxygen have an influence on flower-perfumes. Indeed, the action of light leads, in a short time, to an evident decrease of the odor by destroying the odorous substance. On the other hand, oxygen causes a temporary increase in the strength of the odor in most cases, and then decreases it gradually. Mesnard made further investigations of this result, with cut-flowers—pinks, may-bells, and roses. In general the action of the light here was also to decrease the perfume. But on the other hand the noteworthy fact was established that the simultaneous action of light and oxygen is to heighten the perfume. Pinks smell stronger in light than in shadow, may-bells the reverse. This difference evidently arises from the fact that pinks grow in sunny places and have a tissue containing little water, whereas may-bells, as is well known, grow in moist and shady places and therefore are very sensitive to sunlight. But if blooming pinks are subjected to the action of light and oxygen at the same time, their odor will be doubly strengthened, while oxygen alone in the darkness quickly destroys the perfume. With blooming roses the same result is observed. As regards temperature, pinks smell strongest in a medium warmth of 18° to 20° [64° to 68° F.], otherwise a lower temperature (down to 6° [43° F.]) is more favorable to their perfume than a higher (up to 28° [82° F.]). Roses smell best at a lower temperature and least at a higher.

"Finally the author experimented on the behavior of uncut blooming plants—roses and heliotropes. The strength of the odor was measured every evening and morning. Roses smell stronger in the morning than in the evening; if they are kept all day in the dark, the perfume reaches its height at about 3 P.M., so that during the day the odoriferous substances that collect during the night are given off, while they are partly destroyed by the light. Heliotrope smells much stronger in the evening than in the morning.

"Of special interest is the fact that water counteracts the effects of light. When a lighted plant remains unwatered, its blossoms have the least odor, but the perfume increases in a short time if it receives water. A noteworthy fact is that the odor of many flowers can be excited by touch; for example, by touching the upper side of the leaves of *Ocimum basilicum*.

"Mesnard has also undertaken to show by numerous investigations which countries are best for the cultivation of odoriferous plants. The southern coast of the Mediterranean is especially unfavorable for this purpose, for here the action of light is very powerful, without being counteracted by abundant moisture. As a land of flowers *par excellence* Mesnard mentions Provence, whose right to that designation will scarcely be contested, for the northern coasts of the Mediterranean are specially adapted to the cultivation of odoriferous plants, because of their greater moisture.

"In this connection we will make some remarks on the comparative measurement of perfumes, which comes into use in the manufacture of perfumery. The more this manufacture progresses the more necessary does it become to measure and compare the strength of perfumes, in order to detect adulteration and to judge of their commercial value. The methods are all based on a determination of how much a perfume may be diluted before it ceases to be recognizable. Aronsohn, who seems to have been the first to do this, introduced the perfume into the nostril with a 73-per-cent. solution of common salt warmed to 38° or 40° [100° to 104° F.], and found it possible to detect one centigram [about ⅙ grain] of camphor or .00001 gram [.00015 grain] of cumarin to the quart of water. But the method of mixing the perfume in a liquid is unnatural and affects the nostril too long with the odor. Air tests have therefore been resumed, but they are made, not in open space, but by means of a device by which the odor is carried directly to the nostril."

The article closes with a description of two of the instruments (called "olfactometers") that are in use for this purpose.—*Translated for* THE LITERARY DIGEST.

THE FATE OF THE ANDREE EXPEDITION.

THE world has waited anxiously for news of the Andrée balloon expedition to the North Pole, and most people have hastily concluded from the absence of such news that the worst has happened, and that we shall never see the bold Swedes again. We translate below parts of two articles on the subject by French experts, in which the contrary opinion is maintained.

S. A. ANDRÉE.

Both the authors believe that we have no right to conclude that the expedition has ended disastrously, till several months more have elapsed. The first article is contributed to *La Nature*, August 14, by the editor, M. Henri de Parville. He says:

"It is already more than a month since the Andrée expedition set out in its balloon northward. More than a month! and no news, altho there were carrier-pigeons on board. The pessimists begin to be disturbed. It was hoped, not without reason, that some message would be received at the end of a few days. . . . The air-ship had been in the air scarcely twenty-four hours when the return of a carrier-pigeon was announced. This pigeon came, however, only from Northern Norway. A little later, a whaler returned to port with the story that a large object had been seen on the surface of the sea like the débris of a balloon. Many other such reports have been received. Nevertheless it would be well to reflect a little before announcing that we have seen the last of the men composing the North Pole expedition.

"The pigeons have not returned. Did they ever start? And if they did, is there anything to prove that carrier pigeons are able to reach home from the midst of the frost and ice of the polar regions? In the open sea, pigeons set free some hundreds of miles from home have great trouble in getting back, and often are

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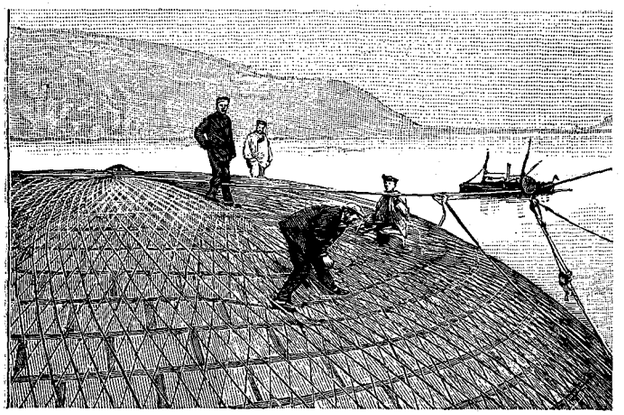
lost. This happened in the Atlantic in 1895. Only a few hypotheses can be made regarding the Andrée balloon expedition. It set off with a favorable wind—a wind from the southwest and of sufficient strength. This must have continued for some time. If, by chance, the wind fell in the night, the aeronauts would have seen that it was about to do so, before being dropped into the sea, and would have landed on the ice. If, on the contrary, the south wind continued, if there was no storm, they ought to have passed the neighborhood of the pole very soon, at the least in two or three days. Then the balloon would have kept on its journey till it was thought proper to stop it. Thus the going would be all right; it is the getting back that would make the trouble. Has the balloon profited by a favorable current, or have the members of the expedition made up their minds to explore the region that they have seen from the balloon? Have they been forced to alight on the icy coast of Siberia? They carried everything necessary for passing a long winter in the ice. If this be the case, we must admit that many months might pass before M. Andrée could be able to send us news of himself and his companions. Perhaps we might have to wait as long as a year for tidings. Winter comes on quickly in the Arctic regions. Nansen went into winter quarters on August 28, 1895, and it was not until the end of May that he was able to think of leaving these icy regions. . . . Public curiosity should then wait till the year 1898 before being sure of the fate of the Andrée balloon."

M. de Parville gives a minute account of the equipment of the balloon and of the departure of the expedition, relying on the report given by M. Alexis Machuron, and presents a number of photographs taken by the latter.

In *Cosmos* for the same date, M. W. de Fonvielle writes on the same subject under the heading "The Chances of the Andrée Expedition." After noting the New York *Herald* interview with Colonel Templar, director of the British aeronautic service, in which the colonel stated his belief that the Andrée balloon was not sufficiently gas-proof to cross the polar region, and after quoting Ekholm's estimate of a loss of fifty cubic yards of gas daily—a considerable loss if, as seems to have been the case, a large part of the movable ballast was gotten rid of at the start, M. de Fonvielle goes on to say:

"We can not refuse to see that Colonel Templar has put his finger on a defect in the balloon, and that it probably was unable to stay in the air long enough to cross the immense distances that separate its starting-point from the frontiers of civilization. . . .

"No one has a right, except in writing a fairy-story, to make the 'Eagle' descend near a station on the Canadian Pacific or the Trans-Siberian Railroad, whence Andrée could send a telegram

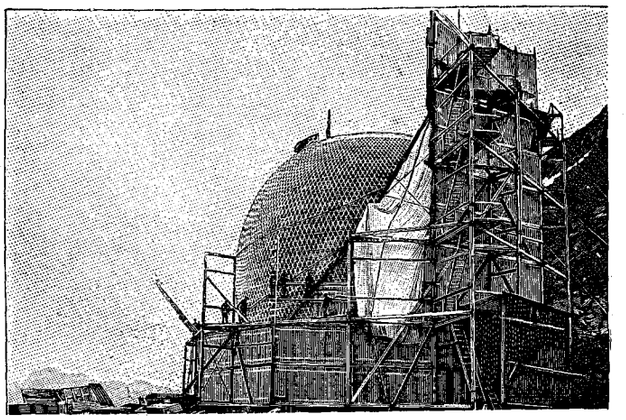


TESTING THE BALLOON DURING INFLATION.

to Stockholm. It is even very doubtful whether the twenty pigeons carried by the 'Eagle' were ever flown, and whether they have had any other lot than to serve as food for the voyagers after their landing.

"In Andrée's expedition we should be wrong to say, with Arago, that the unexpected has the lion's share. We should say that it has the whole, and that human knowledge can not divine what will happen in this astonishing feat, which will not be unworthy of comparison with the expedition of the *Argo*. Perhaps it will some day inspire a Camoens. By a freak of history it takes place at the moment when the fourth centenary of the departure of Vasco da Gama is being celebrated at Lisbon. . . .

"If my advice were asked, I should say that I believe, from



REMAINS OF SHED BEFORE FLIGHT OF BALLOON.

what we know of the adventurous character of M. Andrée, that he will not hesitate to do as Nansen did, and, if something goes wrong, will abandon his balloon in the same way that the illustrious Norwegian left his *Fram*. I have an idea that he had a secret plan to use the balloon only as a speedy means of breaking the record for near approach to the pole. . . ."

After some ironical observations on the false reports that have been current since the departure of the expedition, M. de. Fonvielle concludes as follows:

"We understand very well that the public awaits impatiently the denouement of a drama whose first act was so sensational. We do not blame those who already wish to read the narrative of the grand scenes that must have followed close upon it. But our experience in these matters makes it our duty to declare that the admirers of M. Andrée should be resigned to wait for the end of an attempt that will probably be long. It would be a veritable miracle if we should know before the expiration of several months what has become of the Swedish explorers."—*Translations made for* THE LITERARY DIGEST.

AMERICAN AND ENGLISH LOCOMOTIVES IN JAPAN.

THE following account of the rivalry between English and American locomotive-makers in Japan, given by *Engineering*, London, is significant, as coming from the chief English authority. It is not so very long since English technical journals were unwilling to concede that American work might be superior in any respect. Says the paper in question:

"The great development of railways in Japan has naturally led to the discussion of the relative merits of English and American locomotives. In a recent issue of the *Chuo Shimbun*, the editor reproduces the arguments advanced by the advocates of each class of engine. The speaker in favor of the English engines appeals to the actual experience, and expresses the opinion that, judged from that point of view, there is no need for discussion. He points out that when Viscount Inonye was at the head of the railway bureau, he resolved to make a trial of American locomotives, and in 1891 two were imported. The result of the experiment was thoroughly unsatisfactory, for within a year they were useless. He then enters into a long account of their defects, which, if at all correct, shows that they were deficient both in design and workmanship. After Viscount Inonye's retirement his successor, Mr. Matsumoto, who had received part of his education in the United States, and who has therefore a great leaning for

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things American, imported in January, 1894, four American locomotives, which, however, fared no better than their predecessors. From the very outset repairs and alterations were required, and after a year or two the whole four were virtually condemned. After this experience the railway bureau decided that the English engines were the better; and recently, when an order was recently given for eighteen locomotives, it was stipulated that they must be of English make.

"The writer in favor of the American locomotive expresses the opinion that it is a mistake to judge too hastily on the subject, as the engines hereto imported by Japan from the States were not of the best kind. He says that there are other and better makes of locomotives in the States, and that it is absurd to suppose that the Americans can not make good engines. Even Japan is beginning to develop that ability, and America is not new to the work as Japan is, as she has been at it for years. Above all, she can turn out much cheaper locomotives than England can, there being a difference of as much as one third of the price in favor of the American engine. This means, of course, that if the American locomotives last seven years against the English locomotives, then the advantage is still on the side of the former. He makes the rather astonishing statement that materials and labor are cheaper in America than in England. Probably he is nearer the truth when he says that the British manufacturer is a stiff-backed person. He has been at the top of the manufacturing tree for such a long time that he fails to observe the changes going on below. He will not concede anything to a customer, or make any effort to suit the latter's convenience. But the American is looking for custom, and will spare no pains to reduce his prices, or accommodate a client in any other manner. In conclusion, he adds that the proof that the Japanese Government understands these things is that it has recently ordered eighteen locomotives from Rogers, and they are to be examined and passed by Mr. Crawford, an American engineer formerly in Japan."

ELECTRICITY FROM GARBAGE.

THE newly installed system at Shoreditch, London, whereby a garbage crematory is combined with an electric-light plant, the burning of the city refuse furnishing enough heat to drive engines for the supply of over four thousand lamps, has been attracting a great deal of attention. No new scientific principles are involved, of course, but some details of construction and operation are worthy of attention. The possibility of so utilizing garbage was announced more than four years ago at St. Louis by Prof. George Forbes, the English engineer, who, in an address at a national electric-light convention, spoke as follows (to quote from *Electricity* for August 25):

"Taking the ordinary house refuse, ashes, coal, wood, paper, old books, vegetables, bones and scraps, crockery, tin cans, iron pots, bottles, and adding thereto occasionally dead cats and dogs, infected mattresses and condemned meat, I can throw the whole of these without sorting upon the furnace, and without producing any offensive odors or dust I can raise the temperature of the gases where they reach the boilers to over 2,000° Fahrenheit. From my data as to the amount collected in different houses in England per head of population, I find that from the house refuse of any town I can supply steam enough to generate electric light at the rate of one 16-candle-power lamp per head of population for two hours every night of the year."

Several attempts were made in England to realize this prediction, but all failed, sometimes because of disagreeable odors, sometimes because not enough heat was produced, the fault lying apparently with the furnaces and the arrangement of the boilers. The Shoreditch arrangement, which at present seems to be quite successful, is as follows, according to *Electricity*:

"The station, located in the center of the parish, is well situated both for the delivery of the refuse and for the distribution of the resulting power. The destructor-house, about 80 feet square, contains 12 destructors, 6 boilers of the water-tube type, and a Halpin thermal-storage cylinder 35 feet long and 8 feet diameter.

"The boilers are sandwiched between the destructors, and thus the radiation losses are minimized.

"The furnaces or cells, as they are called, are charged from electrically driven charging-trucks, and are estimated to consume from 8 to 12 tons of refuse per cell per day. . . .

"The station supplies for public lighting 57 arc-lamps until midnight, which are thereafter replaced by incandescent lamps. . . . The total number of lamps supplied (16-candle-power) is said to be 4,236.

"During the daytime some public baths are to be supplied with hot water from the same plant. The total cost of this installation is said to have been about $350,000, and it is expected to save in the cost of barging the refuse alone about $7,500 per annum. The value of the steam resulting from the combustion of the 20,000 tons of refuse which can thus be disposed of is estimated at about $21,000 per annum, making a net saving of nearly $30,000 per annum in a vestry numbering 125,000 inhabitants.

"While, as before stated, the station has been in operation too short a time to furnish reliable data as to its exact performance, late advices indicate that it has thus far proved entirely satisfactory and that its entire output has been derived solely from the refuse from the districts supplied.

"The furnaces have provision for the use of coal instead of refuse, but it is not intended, nor has it been necessary, to resort to this except on Sundays and other holidays when there is no collection or delivery of refuse."

The success of the plant is largely due to the adoption of one of the systems of so-called thermal or steam-storage, whereby extra heat produced at one time of the day is not wasted but stored up for use when not so much fuel is at hand. To quote again:

"As is generally known, thermal-storage consists of heating water to a high temperature under pressure, which permits of the utilization of the energy thus stored, in the form of steam, at any rate desired. . . . Mr. Halpin has proposed three systems, which are severally known as the 'steam-storage,' 'feed-storage,' and 'combined feed-and-steam storage,' in all of which he employs large iron storage-cylinders filled with water brought to the same temperature as the water of the boilers, by means of connecting pipes between the two through which a constant circulation is kept up. . . .

"In the steam-storage method the boiler is kept completely filled with water and the storage-tank nearly so, the two being in free communication, but the steam for the engines is taken only from the top of the storage-tank through a reducing-valve. In the feed-storage system the excess of energy during light load is stored in the tanks as before, but the boilers are not completely filled. In this system the steam is taken exclusively from the boilers, the superheated water of the storage-tanks being used during heavy load as feed-water to the boilers. This is the system used at Shoreditch. . . .

"This installation at Shoreditch is an exceedingly interesting one, not only because if it is successful it will demonstrate the economy of thermal-storage and the availability of the very poorest grades of fuel for power purposes where the demand is intermittent, but because it will form at least one solution of the vexed problem of how to dispose in an innocuous way of the garbage of our cities."

Speaking of the Shoreditch plant *The Railroad Gazette* says:

"It is a pity that Dickens could not have lived to see the glorious end of Mr. Boffin's dust-heaps, which are now a source of light, heat, and power in Shoreditch, a parliamentary borough of London north of the Thames. By 'dust' we must understand to be that part of the house refuse which can not be classed as garbage. Probably there is no one simple name for it in the United States.

"The method of utilizing this refuse is simple, and the plan has worked well and attracted widespread attention. Shoreditch, which has a population of about 124,000, produces daily from 50 to 60 tons of dust, and the cost of removing this was formerly 3*s*. 2*d*. [79 cents] a ton. Now the dust is brought to the generating-station, dumped into bins by electrically worked lifts and cars, from which it is shoveled by hand into twelve furnaces or dust-destructor cells, as they are termed, and here the refuse is burned by means of a forced draft. . . .

"The dust is burned both day and night, a part of the heat in

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the daytime being stored by heating the feed-water by the Druitt-Halpin thermal-storage system. The electric-lighting station supplies current for the arc-lamps which now light the streets of Shoreditch. At midnight these are automatically switched off and incandescent lamps are used until morning. The station also lights and heats the baths and the technical school, ventilates the sewers, and supplies cheap electric-motive power to families and small shops. Besides this, the houses of the workmen are being fitted with the Bastian penny-in-the-slot meters, whereby the consumer can have an 8 candle-power light for six hours for one penny. In describing the plant *The Nation* states that the machines are now worked up to their limit and new machinery is building."

Lord Kelvin, in a recent interview in New York, said of these results, in which he is deeply interested:

"The extraction of heat and light from garbage. I can not think of anything more beneficent than this discovery, which makes of waste something extremely useful. Think of it! All that the housewife throws away, all that has puzzled the brains of street-cleaners for centuries, is useful!

"Ten tons of cinders, garbage, and other rubbish have the same capacity for producing steam as one ton of coal. The work was begun at Shoreditch six weeks ago. Now the municipal electrical-plant furnace is fed by garbage, which we call dust. The gas is produced principally by condensation in cells at a high temperature. The furnace is designed specially for the combustion of garbage. But to obtain a practical appreciation of the value of this discovery, consider that Shoreditch paid formerly two shillings and threepence a ton to street-cleaners for gathering the garbage of the town and throwing it into the sea! Now, instead of making appropriations for wasting garbage, the town saves it.

"Does the combustion of garbage leave ashes?"

"Yes, in the form of slag, which is used for paving roadways. There is a quantity of it, which necessitates the employment of stokers. This is the principal labor at the Shoreditch works.

"The garbage is emptied into the furnace from the streets by proper mechanical means. As cinders contain the greatest amount of gas, steam, and heat, the garbage of winter will be better than that of summer, since in summer less coal is used. Now, Shoreditch is only at the beginning of its experiment and has not realized all the possibilities of it. These are infinite."

Popularity of Science in England.—It has often been noted that, notwithstanding American progress in science and preeminence in some of its branches, Americans of ordinary education do not care so much for it as Englishmen of the same class. American newspapers do not devote as much space to it as English journals, unless some sensational feature can be dwelt upon. Now *The Western Electrician*, August 21, calls attention editorially to the fact that the meetings of the American Association for the Advancement of Science are not so well supported as are those of the corresponding British association. It says:

"American scientists can learn a lesson in loyalty at least from their English contemporaries. The British Association for the Advancement of Science, which is in session this week at Toronto, is one of the great institutions of the empire, and it is zealously supported by workers in every department of pure and applied science. Unlike the American association, the English organization commands the best efforts of the most eminent scientists of the nation. Moreover, its meetings are attended, and the members consider it an honor to be permitted to contribute to the discussions. They work for its prosperity, even where their personal comfort and convenience suffer. Lord Kelvin, for instance, has not missed a meeting in forty years. He has twice crossed the ocean for the purpose of participating in the meetings on this side of the Atlantic, the first time being in 1884, when Montreal was the scene of the gathering. There are many other prominent Englishmen in the British Association. Sir John Evans, for instance, who presided at the Toronto gathering, was one of the most successful business men of Great Britain for years. When he retired from the paper-making industry he devoted his attention to geology, antiquities, and old coins, and he has earned considerable distinction by his researches. Sir William Crookes is another distinguished worker, and Sir John Lubbock, the naturalist, is said to be more devoted to his scientific work than he was to finance when his ability in that field brought him into prominence. With such men devoted to science, is it to be wondered that scientific study in England is popular with all classes? Then, too, the honors that are bestowed on those who are successful in scientific work are a great inducement to a title-loving race."

Effect of Plaster and Cement on Iron.—"In view of the continually increasing employment of iron in building-construction," says the *Revue Technique* (Paris), "it is well not to lose sight of the disastrous action exerted by lime and plaster-of-paris on this metal. If we plunge pieces of iron into a vessel of freshly prepared lime, a rapid oxidation takes place, especially if wrought-iron or laminated iron is used. This oxidation is not confined to the surface, but rapidly reaches the heart of the iron, which in a very short time undergoes a profound alteration in resisting qualities. To this first must be added the great expansion caused by increase of volume of the mass. It has been shown thus that iron frames put together solidly by means of clamps were nevertheless broken. The action of plaster-of-paris is similar. On the other hand, cement seems to be an excellent preservative against rust, and it has been shown that pieces of iron covered with a thin layer of cement remained unaltered after being for a considerable time under water. It would even seem that such a covering is preferable to painting with red lead."—*Translated for* THE LITERARY DIGEST.

"Champagnized" Milk.—"M. Cassius has patented a process," says *Cosmos* (Paris, August 7), "for the sterilization of all fermentible liquids by means of compressed oxygen. To sterilize liquids such as wine, milk, beer, liqueurs, etc., it suffices to subject these liquids, in a closed vessel, to a current of gaseous oxygen, proportioning the volume of gas to the quality and quantity of liquid to be sterilized. All liquids thus treated can be preserved indefinitely.

"The inventor applies this process to milk, which, according to him, can thus be kept fresh indefinitely; if the results correspond with the inventor's hopes the discovery is a valuable one, for hitherto the preservation of pure milk is a problem that has been solved very imperfectly.

"In any case the process enables us to prepare a very healthful and agreeable drink, 'champagnized' milk.

"The milk to be champagnized must first be skimmed to prevent the formation of clots during the process. Then the necessary sweetening is added, and the desired flavor, and the whole is placed in a closed vessel. The sterilization is then accomplished by means of a current of oxygen gas, and then the champagnization by the introduction into the vessel of the necessary amount of carbonic-acid gas. The drink thus prepared is extremely refreshing, healthful, and of an exquisite flavor, and adds to these advantages that of keeping fresh indefinitely."—*Translated for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

"OFFICERS of the Weather Bureau at Washington are conducting an investigation in regard to the connection between atmospheric conditions and crime," says *The Medical News*. "Dr. Willis L. Moore, chief of the bureau, who is a physician as well as a meteorologist, says that during the months of January, February, and March 1,200 suicides were reported in the United States, while in July, August, and September there were 1,600. During the cold period there were 1,700 murders and 2,500 during the three hot months. There were 50 persons hanged or lynched during the three cold months, and 113 hanged or lynched during the three hot months."

"PROFESSOR BILSLIK says that water may be sterilized in five minutes by adding to it bromin, and that bromin may be then neutralized by adding ammonia," says *Popular Science News*. "The river-water of Berlin has been tested 200 times. After being treated with bromin and ammonia all germs of disease were destroyed, including those of cholera and typhoid. A gallon of water, it is said, may be sterilized as follows: First add to it three drops of the following solution: water 100 parts, bromin 20 parts, potassium bromid 20 parts, and then after five minutes add three drops of a nine-per-cent. solution of ammonia. This process is recommended as a rapid, cheap, and effective way to sterilize drinking-water for armies, on board of ship, in unhealthy localities and for medical and surgical purposes."

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THE RELIGIOUS WORLD.

THE SOCIAL SPIRIT IN THE CHURCH.

IN the August number of *The Homiletic Review* there appeared an article by Prof. T. D. Witherspoon, D.D., of the Presbyterian Theological Seminary at Louisville, Ky., on the subject of reaching the non-churchgoing masses. In this article Professor Witherspoon placed especial emphasis upon the social feature of Protestant church gatherings as a hindrance to growth and influence. He instanced the throngs in attendance upon the mass in Catholic places of worship, and found the attraction in the fact that here servant and master, mistress and maid, do not expect to fulfil or incur any social obligation. The fact that, in our American Protestant churches, members are urged to "know one another," and to "make everybody feel at home," appeared to him the source of many ills, and the cause why rich and poor do not "meet together" as they should in Protestant churches as well as elsewhere. He suggested that the social agencies of the church be removed at least five blocks from the place where public worship is statedly held, so that it may be understood that they have no connection with each other, and that attendance statedly upon the worship in God's house involves no kind of obligation to be at the church sociable or the church tea. In conclusion Professor Witherspoon said: "The sooner we come back to the idea of the church as a place for religious worship, and not a place for social recognition and mutual acquaintance, the sooner will the non-churchgoers come to feel at home, and to come and go as they now do in business houses and places of popular amusement."

The views thus expressed by Professor Witherspoon have been quoted and commented on at considerable length in a number of religious papers. *The Interior* (Chicago) makes the article the subject of a leading editorial in which, after quoting the sentence, "The church is a place of religious worship, not of social recognition," it says:

"Unfortunately that is often the case, but it ought not so to be. Christianity is not, as this would make it appear, simply putting man in right relations toward God, but it is equally and emphatically putting him in right relations toward his fellow. The very atmosphere of the gospel is fellowship, and the churches might as well be empty of worshipers as empty of the vital air of brotherly love. Peter was not to the early church a herald of the word of life in the sanctuary and only a Galilean fisherman outside of it; nor was Peter's errand with Cornelius accomplished when he had preached the gospel to him, but only when he 'entered into his house' and 'did eat with' him.

"The fact of it is, that the distinctions of society which some of us are so anxious to conserve are often absurd and sometimes immoral. That religion will never 'fill the churches' which welcomes the saint in homespun to the communion-table but the sinner in a dress-suit to our private dinners. The richest men in this country were born to toil, and they are not ashamed of it; and many of our most cultured scholars have held the plow in their boyhood, and they glory in it. Of all blood, blue blood has the surest tendency to get thin; and, with no little experience of the world to guide us, if we were sent out to find the manliest type of manhood in this last decade of the nineteenth century we would look for it as soon in the engineer's cab as in the baronial banquet-hall. The best way to fill our churches is to broaden our own hearts; and the surest way to deplete them is to convert them into mere bargain-counters of salvation. The purposes of a church are not those of a shop, and the policy which insures one success will bankrupt the other, and deservedly. The men and women who honor us by seeking our fellowship in the church are worthy of all the kindly attention we can bestow. They are most likely the descendants of a long line of Christ's chosen ones, and progenitors of the future soldiers, statesmen, and prophets of the republic."

The Lutheran (Philadelphia) quotes liberally from the article in *The Review*, and then says:

"We read this with much interest, especially as coming from such a source, and we are persuaded that it contains a great deal of truth. No doubt the sooner some people come back to the idea that the church is a place for religious worship the better it will be for them and many who now stand aloof from them. We are fully persuaded that our churches are sinning against God, their brethren, and the world, by keeping up any arrangements or customs which have a tendency to exclude or to alienate certain persons and classes from the sanctuary. We believe that every man and woman and child should feel perfectly sure of a welcome to any house in which the Gospel is preached. Class distinctions in the sanctuary are most positively condemned in the Epistle of James, altho we know that there are many churches in which they 'have respect to him that weareth the gay clothing'—the 'man with a gold ring, in goodly apparel,' and the coldest shoulder possible for the 'poor man in vile raiment'—to whom it is said, 'Stand thou there, or sit here under my footstool.'

"At the same time, however, we are just as fully persuaded that a congregation consists not simply of a number of hearers, who meet as strangers once a week in the house of God, but is a communion, a fellowship of saints, a household, whose members ought to recognize one another, and be mutually sympathetic and helpful."

The Watchman (Baptist, Boston) dissents very strongly from the position taken by Professor Witherspoon. It says:

"One of the main channels for the diffusion of Christianity is the affectional and social relationship of people. We are not only to use the influence we may have with others for their good, but we are to make influence with them to be used for this purpose. In the first chapter of John's gospel we have a graphic representation of how the divine life was carried from man to man along the lines of human association, fellowship, and affection. Shall the Christian deliberately shut up his influence over others to those who belong to the same social clique, or shall he close his heart to the good that may come to him from one who belongs to a higher or lower social set?

"To the man or woman who makes social relations subordinate to spiritual interests, the professor's idea will be wholly repellent. If we construe the teaching of Jesus correctly, He held that we should cultivate fellowship with those who are esteemed inferior to ourselves, just for the sake of manifesting our brotherliness and helping them. What does His own companionship with despised people indicate as to our duty? Was it a mere rhetorical flourish when He urged His disciples to make their feasts for the poor and the friendless rather than for their rich neighbors? Does He not distinctly imply that if we salute our brethren only we show that we lack the Christian spirit? It will be found, without exception, that the churches that are doing the best work are those in which all social distinctions have been most completely broken down by the spirit of Christian love. In such churches a man receives recognition and fellowship that runs far outside the church doors, on the basis of his humanity and Christian character. One of the very things that pastors should work for is to make their congregations 'households of faith,' and not simply audiences, to make the home spirit regnant in all the church services and activities."

The Names of Churches.—A writer in *The Living Church* has some questions to ask and some interesting observations to make concerning the names given to individual churches. Why, it is asked, is not the name St. Nathaniel often used for churches, as it is so intimately associated with the fig-tree incident and Christ's commendation of him as "an Israelite, indeed, in whom there is no guile"? One of the apostles had four names—Jude, Judas, Lebbeus, and Thaddeus; why are the last two never used for churches? Why is St. Simon Zelotes so seldom honored, tho an apostle? Only one church in the United States seems to bear his name. Several names combined with a hint of picturesque surroundings are often noticed such as St. Peters-by-the-Sea, St. Martins-in-the-fields, St. Agnes-by-the-lake, Bethesda-by-the-sea, etc. To quote this writer's words:

"St. Silas prayed and sang praises at midnight with St. Paul, and was, with him, delivered from prison by a miracle. Why

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should his name be passed over and such names as St. Ansgarius, Olaf, and Sigfrid be preferred? Sts. Ambrose, Chrysostom, Lawrence, and Augustine are rightly held in reverence, but Sts. Apollos, Aquila, Erastus, Silvanus, Lazarus (of Bethany) are equally so and are scriptural; why are the former chosen? Of feminine names, St. Agnes, Margaret, and Agatha are much affected. Why not Sts. Martha, Mary Magdalene, Salome, Priscilla, Julia, Claudia, Lydia, and Dorcas, which are revered New-Testament names? What can be said in favor of All Hallows, Holyrood, Divine Unity, Advent (which of the Advents?), Covenant (which?), Church of the Carpenter (would not "Holy Carpenter" be more reverent?), Inspirer, Believers, as compared with St. Linus, Zenas, Apelles, Padens, Philemon—all scriptural? Why should (far-fetched) names as Mt. Olivet, Holy Name (which of the many holy names?), St. George the Martyr, St. Eustice, Good Samaritan, St. Edmund, Precious Blood, Heavenly Rest, be chosen, when St. Titus, first Bishop of Crete, whom St. Paul thought worthy to be addressed in an epistle, is seldom (never, I think) honored by a church?"

THE HISTORICAL STUDY OF RELIGIONS.

THE lectures of Prof. Rhys-Davids, of Oxford, on the history and literature of Buddhism, forming the first series of the American lectures inaugurated in the winter of 1894–95 on lines not very dissimilar from those of the celebrated Hibbert Lectures in England, have been published in book form, and constitute a luminous and fascinating introduction to a profoundly interesting subject.

T. W. RHYS-DAVIDS.
By courtesy of *G. P. Putnam's Sons.*

Apart, however, from its leading purpose, the book is an eloquent plea for the use of the historic method in the study of religions. The note is struck at the very outset:

"It is evident that men's definitions of religion will be precisely as numerous, as different, and as accurate as their own beliefs. There is only one definition which all must accept, the historical one, and the history of the word goes back a long way before Cicero, and is still, to-day, in the making."

Modern popular notions of the Buddha and his life are based, the professor complains, upon late Sanskrit poems rather than upon historic facts:

"These poems are not historical biographies. Milton's 'Paradise Regained' is of value not for what it tells us about the life of its hero, but for the literary ability with which it has recast a story derived entirely from older documents. The historical value of those documents must be determined by a criticism which will, of course, take no notice of the later poetical version. A corresponding argument ought to hold good with respect to these Pali and Sanskrit poems, and *a fortiori* with respect to the Chinese and Tibetan reproductions of the Sanskrit ones. They are literary, not historical, documents, and such historical value as they have is the very instructive way in which they show how far the older beliefs about the life of the Buddha had been, at the time when these books were composed, developed (or rather corrupted) by the inevitable hero-worship of the followers of religion.

"It is unfortunately precisely these later Sanskrit poetical accounts which have been the source of modern popular notions about the life of the Buddha, and the beautiful poem of Sir Edwin Arnold entitled 'The Light of Asia'. . . is an eloquent expression in English verse of the Buddhist beliefs at the stage when those later poems were composed. Clearly the only proper course to pursue is to go back behind these later poetical document to the actual text of the Three Pitakas themselves, to collect there whatever is said incidentally about the life, family, and personal surroundings of the Buddha, and to piece them together into a connected whole. This has not yet been done. . . ."

Again, at the conclusion of that most interesting lecture on "The Wheel of Life" he exclaims:

"But I am not concerned to defend the accuracy, or the completeness, or the adequacy of the solution put forward by Gotama of the problem of practical ethics. . . . We do not need to go back twenty-five hundred years to seek for truth. We have to fight out the problems of ethics for ourselves and for our own times. The point I stand here to submit to your consideration is that the study of ethics, and especially the study of ethical theory in the West, has hitherto resulted in a deplorable failure through irreconcilable logomachies and the barrenness of speculation cut off from actual fact. The only true method of ethical inquiry is surely the historical method. As the president of Cornell University, in his 'Ethical Import of Darwinism,' has so ably put it: 'How is ethics as a science possible? If it is ever to rise above the analytic procedure of logic, it can only be by becoming one of the historical sciences. Given the earliest morality of which we have any written record, to trace from it, through progressive stages, the morality of to-day—*that* is the problem, and the only problem, which can fall within the scope of a truly scientific ethic. The discovery of these historical sequences constitutes the peculiarity of the science, which, like every other, presupposes observation, analysis, and classification.'"

It should be said here that Professor Davids not only claims for the Buddha that "he was the greatest and wisest and best of the Hindus," but declares that "it is quite inevitable that . . . the Dialogs of Gotama [*i.e.*, of the Buddha] will come to be placed in our schools of philosophy and history on a level with the Dialogs of Plato." To return to the argument:

"It is a common saying that it is impossible to know any one language well without at the same time knowing another, and I venture to think that a similar remark holds good of the history of religion or of ethics, or of institutions, or of philosophy. . . . It is precisely in India that, for us Westerns, the evolution of religious belief is most instructive. It can be traced there with so much completeness and so much clearness; we can follow it then with so much independence of judgment, with so great an impartiality; and it runs, in spite of the many differences, on general lines so similar to the history of religion in the West, that the lessons to be learned from it are of the highest value. Nowhere else do we find the records of a movement stretching uninterruptedly over more than three thousand years. Nowhere else has greater earnestness or so much ability been devoted so continuously to religious questions. Nowhere else has there been so much freedom of thought. Nowhere else has the evolution of religion been so little influenced from outside. Yet nowhere else do we find a system at once so similar to our own in the stages and manner of its growth and so interestingly and absolutely antagonistic to our own in the ultimate conclusions it has reached. And nowhere else do we find so complete a picture of the tendencies and influences which have brought about the marvelous change from the crude hypotheses of the earliest faith to the sublime conception of such original thinkers as those who put the finishing touches to the beautiful Indian picture of the Palace of Truth."

In conclusion, it is interesting to note (tho it has but little to do with the main purpose of our article) that Professor Davids is not merely convinced of the profound effect that Buddhism and Buddhistic literature are destined to have upon Western thought and culture, but even hints that it may help to make "the religion of the future." He quotes Huxley's comparison of Gotama's idealism with Bishop Berkeley's, and says: "Throughout his whole essay he insists very strongly on the value, *even to actual belief* in the West, of a critical study of the Buddhistic system"; and so leads to the following suggestive passage:

". . . The comparative study of religious belief (which must

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be very largely, and even mainly, the history of Oriental belief) has come to be a matter of real importance to Western students. It would be beyond the scope of a lecturer on this subject to touch upon the possible influence of its study upon the religion of the future. But it is a matter of historic fact that the great epochs of intellectual progress have been precisely those when two different and even antagonistic systems of thought have been fermenting in the same minds. The two systems are, as it were, the father and mother, whose progeny, more like, perhaps, to one of its parents, still possesses some of the characteristics of both, and escapes from the evil results of too exclusive and narrow an interbreeding."

THE RELIGIOUS PRESS ON "THE DECLINE OF FAMILY PRAYER."

THE results of the inquiry made by *The Quiver*, an English magazine, into the alleged decline of family prayer, is still the subject of editorial note and comment in the religious press (see THE LITERARY DIGEST, August 14). *The Journal and Messenger* (Baptist, Cincinnati) says:

"If it is true, as it is declared, that the practise of family prayer has declined, is it worth while to seek its revival? Has anything come to take its place? Was it a needless and a profitless practise, a burden rather than a help in Christian living? Is it evident that those who do not practise it to-day are getting on as well as are those who do practise it, and that there need be no anxiety lest it disappear altogether from Christian communities? If it is not to be abandoned altogether, ought effort to be made for its revival, and ought pastors to make it their business to inquire into the habits of their people in this regard? If the former practise was contrary to the genius of gospel Christianity, a thing to conjure with, rather than to cherish as an important element in the soul-life of the Christian, then let us abandon it altogether. But if it is what the fathers supposed it to be, essential to the nourishing and strengthening of the life of faith, important not only for the Christian members of the family but admonitory and instructive to the non-Christian, tending to give a sense of sin and need, and finally to open the way for the reception of Christ, then let us inquire how far it is practised, and seek to revive it where it has been neglected. Perhaps the time has come when there is to be a return again to what was thought to be essential to the good estate of the Christian family."

The Evangelical Messenger (Evangel Association, Cleveland) sees in the decline of family worship a danger of serious proportions. It says:

"If no reformation takes place in this particular, it will not require the gift of miraculous foresight to predict the gradual decline of the church herself, and the loss of many souls through backsliding. We appeal to our ministers and people everywhere to fan the fires to a new flame on the family altar. Give this matter earnest attention. Let every father of a Christian family pray daily in the presence of his children. Let him pray affectionately, tenderly, fervently. Let him gather his family about him to hear him read God's Holy Word. Let there be a revival of family religion, an intensifying of family devotion, a reinstatement of the family altar with all its sacred associations. The neglect of this means of grace is in some cases *a positive crime*. We plead for a reformation on this matter."

The Standard (Baptist, Chicago), in a rather discursive comment on the subject, says:

"The custom of gathering, at morning or evening, to hear the head of the family read the Bible and lead in prayer is the exception, not the rule, in the Christian homes of the United States. It is still observed in some parts of New England and in those sections of the West where New England traditions still persist; and of course is usual in ministers' families and not unknown in other homes all over the country. But it is not common in most communities. Reasons are easy to find. City people nowadays live so far from their work that early trains or street-cars must be 'caught' immediately after breakfast, and the toilers return only in time for a late dinner. The evenings are full with other things. It is probably true that fifteen minutes could be spared either at the beginning or the end of the day, but all the rush and hurry of the time are against it. The old custom was pleasant, and formed a spiritual bond for the family which nothing else can quite replace. If it is really true that it can not be reinstated, some partial substitute is greatly to be desired, if only an hour on Sunday afternoon or evening, or something more than a mere formal grace before meals. It is surely not right that children should never hear their parents speak upon religious topics except in church."

The North and West (Presbyterian, Minneapolis) has this brief reference on the subject:

"A number of prominent clergymen have expressed their convictions that family worship is on the decline. The reasons generally given are the hurry of our modern life and the way in which secularism presses us upon every side. The perusal of the morning paper might be abridged with profit and the family started aright for the day. When the flame is allowed to die on the family altar, need we wonder that the home lacks the spiritual tone and unity of Christian interest which we have a right to expect?"

RELIGIOUS LIFE OF THE POLISH CATHOLICS.

WE take it that H. Dziewicki, who writes on this subject in *The New Review*, is himself a Pole. Certainly his article glows with a warmth such as a Pole might be expected to feel when describing sacred scenes in his native land. It is an attractive picture he presents, that of the religious life of the people of Poland. What strikes the casual observer first, he says, is the relatively great number of churches, and yet they are all too few for the multitudes of churchgoers. Go when you will, day or evening, week-day or Sunday, you will never find these ever-open churches empty. Here is one of the pictures which the writer gives us of a service in Cracow:

"If we may judge by certain exterior signs, lukewarmness is by no means the shortcoming of Polish Catholics. Look at that old woman, hobbling into church. She bears on her arm, I am sorry to say, her purchases from the market; sometimes a couple of fowls are heard cackling in her basket; sometimes a heavy thump on the pavement breaks a bottle of vinegar, or of sour beetroot juice for the *barszcz* at dinner. But she comes in, kneels down, and lifts up both hands in prayer, in the attitude of a priest saying the Collects. Presently sighs are heard; tears trickle down her cheeks, she is so absorbed that she does not hear the crowd passing to and fro, and jostling her; for she has knelt right in the middle of the passage up the nave. And now she bends down, touching the pavement with her forehead, in an ecstasy of devotion, and remains in that posture till the end of Mass. Her action is not at all extraordinary; you may count hundreds in the very same attitude. Sometimes a peasant or a workingman will stretch himself prostrate on the pavement, with his arms extended and his hands open, as if crucified. I have a painful remembrance of one such case. The church was crammed, and those who wanted to get to the communion-table had to push and struggle, so dense was the press. One of them, not noticing the man lying on the ground, accidentally set his foot upon the penitent's fingers. I saw the lifted heel from a distance, and, unable to prevent it from coming down, could hardly keep from calling out in church. But the man who lay there did not even stir.

"At the moment of the Elevation, and often at any very striking passage in a sermon, people will be heard to utter a long 'Ah—h—h!' of astonishment and devotion. These simple, childish outbursts (which, in truth, are the reverse of extraordinary, if we remember that all Catholics believe that Christ becomes really present on the altar at that solemn moment) are rarer in towns, but very frequent in the country. I once was present at the opening sermon of a mission preached by four Jesuit Fathers, at the rate of six sermons a day, for a couple of weeks, to a congregation of about twelve thousand peasants, come from all the neighboring villages; the sermons were, of course, delivered in the open air, outside the church. The Father spoke in vigorous, homely language, and waxed louder and louder, more and more vehemently earnest, as he went on. After some time, I became aware of a strange, thrilling, tremulous sound, somewhat like the

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many noises of a running brook, that filled the pauses between each sentence. It was the suppressed weeping of the whole assembly, unable to repress their emotion, and I saw not only the women but the men with big tears running down their rough cheeks. It made a peculiar and quite unexpected impression upon me; for the stolid, heavy faces had seemed to denote anything but an impressionable race."

One very notable characteristic of religious worship in Poland, we are told, is the extent to which the national language is used. At High Mass, for instance, hardly anything but Polish is sung by the choir, excepting the responses to the priest, which must be in Latin; as for the people, they sing nothing in Latin but the *Te Deum*. This use of the Polish tongue was resorted to, not further back than the days of Luther, by a national council of bishops, who adopted it as a means of stemming the advancing tide of Protestantism. Of the marked patriotic tone of Polish Catholicism the writer says further:

"Not only the Polish language, in these evil days, shelters itself in the church, but all the national feelings are confirmed and strengthened by the national religion. I do not refer to the past—to the thousands of priests shot, hanged, or sent to rot in Siberian mines for participating in an outbreak which, however impolitic and unwise, was after all the protestation of right against mere brute force. I allude to the present day. So well do the Russians know the patriotism of the Polish clergy, that they have to employ the gag. In large towns it is forbidden to preach extempore, or even to recite a sermon learned by heart; it must be written out, examined at the censure office, and read by the priest; and a police agent is present, with the right to satisfy himself that the sermon is read just as it was written. I have seen this myself, and could not help admiring a clergy to whose patriotism all these minute precautions so abundantly testify. But this is only a part of what priests have to bear. Everybody knows that they are reduced pretty nearly to the condition of serfs attached to the glebe; they are thus attached to their parish by law. Supposing that a priest commits a mortal sin, and has to say Mass and take Communion the next morning, his conscience obliges him to confess; but he is not allowed to visit his nearest fellow-serf until he has asked and received permission of the police superintendent of his district! This, not withstanding the fact that both Russians and Catholics have the same doctrine concerning the necessity of confession in such cases! In all the history of persecution, either of Protestants by Catholics, or *vice versa*, I do not think a parallel case of inconsistency could be found.

"But the Catholic priesthood has its reward, even in the fact that it is so greatly feared by the oppressors. When we see the social influence of the Polish priest, respected as a friend and received as a guest in every family, private gathering, and public assembly, we may well doubt whether his influence is only the reward of his patriotism, or the very cause by which patriotism is kept alive in the country. Perhaps it is both. In those parts where the crushing despotism is not at work there are few sermons which do not contain some allusion or express some hope, which do not either touch upon the glories of the past or point to the resurrection awaited in the future. Dreams all these may be; but, if so, they are at least noble dreams. Delirium is better than death; and the very soul of patriotism, the very center of national life, is the Roman Catholic clergy. A patriot said to me one day, what I will repeat in its entirety, tho I can indorse only the latter part of what he said: 'I don't believe in Christ, I don't believe in the soul, I don't believe in God; but I believe that Catholicism will save Poland, if Poland is to be saved.'"

SINGING HYMNS WITHOUT THE UNDERSTANDING.

MOST of our singing in church, if we are to believe Waldo S. Pratt, is mechanical and without realization of the meaning of the words we utter. He says, *The Evangelist*, August 19:

"Hymn-singing often languishes because of sheer mental indolence among the people touching what they are about, especially over the contents of the hymns themselves. Turn upon your nearest neighbor in the pews and ask him as a hymn closes what its general theme was, or what its strongest lines, or what about it seemed most vital to his personal experience, and the chances are many to one that his reply will be a half-dazed, 'Why, really, I didn't notice.' A moment before his lips had been framing words and sentences which stood for thoughts, perhaps thoughts of the rarest richness and depth, and yet his mind and heart were not in what he seemed to be saying. This state of affairs is so common that it is even imagined by many people to be inevitable. If it were inevitable, there would be good reason to drop hymn-singing out of our services entirely as a fraud and a sham."

The remedy for this, Mr. Pratt thinks, is for the minister to direct attention to the theme of each hymn and its treatment before it is sung. In this way, besides curing the carelessness of which he has already spoken, the congregation is given a lesson in hymnology. Mr. Pratt remarks on this point:

"The practise of taking up particular hymn-writers or styles of hymns for special study is far more useful musically than is often realized. Our hymn-books are patchwork books. Their contents often represent the devotional utterance of more than a score of centuries of half a score of countries, of perhaps three hundred poets. They come from every leading denomination, and from the most dissimilar schools of theological thought. That they have a general homogeneity and revolve in some harmony about the great truths of the Gospel and the Christian life is one of the most striking tokens of the essential unity of Christendom. That we of to-day are singing 'the hymns of the ages,' and that our own age is adding magnificently to the chorus of the centuries is a wonderful fact—one of those facts through which 'the communion of saints' is made visible.

"These hymns, too, have a rich diversity and a large amount of individuality. The tone of Heber is distinctly different from that of his contemporary Kelly, and the Quaker Whittier is not likely to be mistaken for the Romanist Faber. The impress of special periods is often plain, as in the luxuriant enthusiasm of Wesley or the scholastic ornateness of Neale. Truly in the hymnodic heavens 'one star differeth from another in glory.' These diversities are rich in suggestion, in inspiration, sometimes in pathos.

"But the average member of our congregations has only the faintest glimmer of a suspicion of all this. Hymns to him are not poetry, but only 'verse,' perhaps hardly more than nonsense-rimes, contrived simply to make tune-singing possible. And still more foreign to his mind is the conception of a historical color or personal flavor in a hymn. Consequently, when he uses a hymn in public worship, the literary vitality of the exercise is wholly lacking, simply because his mind has never been led to look at hymns as literary products of a high significance.

"This dulness of thought about hymns—probably it would be harsh to call it stupidity—is a potent and serious evil. We need a constant awakening to the historical sense of our manuals of praise somewhat like that which is constantly needed regarding the sense of our Bibles. This awakening is often best secured through individual effort. But prayer-meetings may also often be profitably turned into times for studying hymn-writers and their works in the same spirit of inquiry that controls the study of the lives and writings of other inspired contributors to the world's best thought. Such study apparently appeals to the literary faculties only. But it never fails to bear fruit in the musical treatment of hymns as parts of public worship."

RELIGIOUS NOTES.

Two missionaries of the Presbyterian Church have been sent to the Klondike gold-fields. They are Rev S. Hall Young, of Wooster, Ohio, and Rev. George A. McEwen, M.D., of Farmington, Mo.

An examination of the necrological table in the last minutes of the Presbyterian General Assembly reveals the fact that the average life of the one hundred and twenty-eight ministers of the Presbyterian denomination who died last year was sixty-six years.

Zion's Herald warns the Epworth League of four dangers to which it is exposed: First, that of being "conventionized to death"; second, that of being "ministerized to death"; third, that of being "benevolentized to death"; and fourth, that of being "politicalized to death."

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FROM FOREIGN LANDS.

THE TROUBLES OF SPAIN.

WITH a feeling akin to awe the world watches Spain's efforts to free herself from her manifold difficulties. Every prosperous nation sees in Spain a picture of its own possible fate. "The slow exhaustion of the nation that was once the first and is still the proudest in Europe," says the London *Speaker*, "can not be viewed without the gravest apprehension for the economic future of the rest." The paper acknowledges, however, that the murder of Canovas is most likely to produce union among the Spaniards, but that can not help her financial embarrassment. Our contemporary adds:

"Of course, the vitality of a nation—and even of a system of government—is less easily exhausted than one is sometimes inclined to think. Italy has come safely through dangers of somewhat the same kind, tho far less in degree, than those which now threaten Spain, and the murder of Señor Canovas has strengthened the 'classes' and put them on their guard. We do not anticipate a revolution or even a *pronunciamento*. But we do anticipate a grave increase in the sufferings of the people."

Certain it is that none of the opposition parties in Spain are just now anxious to take hold of the reins of government. "Atico," in the *Union Ibero-Americana*, Madrid, says:

"There are lots of political meetings; we live, in fact, almost by meetings. But they produce no results. The Republicans only promise to extend home rule in Cuba to suit the Autonomist party there. The Conservatives, Fusionists, and Carlists do no better. Hence the public takes little notice of such gatherings. It is as in the theater: if neither the play nor the actors earn applause, the performance is treated as if it had never taken place. The papers may give some criticisms, but the public forget all about it."

Even the Carlists, who used to be able to take advantage of troublous times, do not care to attempt a *coup*. Don Carlos, in a recent interview, said:

"The Carlist movement has gained in strength, but I do not care to increase the difficulties of my country by a rising which is not certain of success. . . . I am patiently, but hopefully, awaiting further developments of the actual situation. There are to be no more premature and unwarranted demonstrations this time. Every Carlist who can carry a rifle is ready to fight when called upon to do so, as soon as he shall be supplied with arms and an apt occasion for using them shall present itself. I can positively assure you that I am determined not to risk failure by over-precipitancy; but neither do I intend to miss any promising opportunity of proving, '*vi et armis*,' that I am no degenerate descendant of my royal ancestors."

The greatest hindrance to the recovery of Spain is her inability to restore order in Cuba. With insignificant exceptions there is no doubt in the minds of European publicists that the measure of autonomy recently granted by Spain is, on the whole, acceptable to the Cubans, and that order would speedily be restored if the insurgents were not continually assisted with arms, ammunition, and money by Americans who eventually hope "to make a good thing" out of such investments. That the rebels are still very much alive is certain. The *Kölnische Zeitung*, Cologne, says:

"The recent battle between the troops of General Albergotti and the insurgents in the Sierra Madruga shows that the province of Santa Clara is not pacified, and that General Weyler is mistaken, tho he proclaimed a general pardon. . . . It is easy to understand that the insurgents should make use of General Weyler's absence with a large body of troops to disturb even the capital. The New York 'Junta' needs such maneuvers to keep alive the interest in the 'Cuban question.' A message to the Madrid *Heraldo*, telling of these things, also tells that the troops are in a terrible state of health. In Havana alone over 10,000 men are in the hospital. In Madrid people are naturally wroth at the manner in which the Americans favor the expeditions which supply the Cubans with war material, including the best repeating-rifles. Much dissatisfaction has been created by the *Dauntless* case. This vessel, having damaged her machinery, was forced to return, and the American guardship could not but arrest her. It was found that she had 26 filibusters on board, besides a large cargo of war material, including 600 shells. Yet her crew was released 'for want of evidence.' It is a wonder that she was not officially congratulated when she started a second time on her voyage!"

The *Journal des Débats*, Paris, does not think there is much danger that President McKinley will be more bellicose than was Mr. Cleveland.—*Translations made for* THE LITERARY DIGEST.

ENGLAND'S FRONTIER WARS IN INDIA.

ENUMERATION of the different forces engaged in England's present Indian frontier war shows that nominally about 37,000 men have been sent to crush the hill-men. Even if due allowance is made for the fact that British regiments rarely have their full complements—the native regiments of the Indian army are better off in this respect—25,000 have been sent on the present expedition. Whether this has been done to overawe the hill-men, or whether an abnormally large force threatens to drive the British back to the plains, can not yet be ascertained, for, as *The Saturday Review* has it, "telegrams throw little light on the matter, and the authorities are obviously reticent." It is not even possible to guess accurately the cause of the trouble. Machinations on the part of the Ameer of Afghanistan, Mohammedan discontent with England's anti-Turkish policy, and the influence of Russian emissaries have been mentioned. *The St. James's Gazette* thinks Sir Robert Sandeman's advice "to rule the hill-tribes with a bag of gold and a big stick" has not been carried out properly. The paper doubts whether the subsidies promised the hill-men have been paid by Lord Elgin. Certainly it is that the rising is a big affair, and many English papers advise the Government to give up the "scientific frontier" adopted as a safeguard against a Russian invasion. A writer in *The Saturday Review* says:

"Is there no hope that this fresh object-lesson may open the eyes of the British people to the folly of ruining India for the sake of protecting her against imaginary dangers?—imaginary because, if it is so difficult for us to keep open the communications of a stationary force at Chitral, only one hundred and sixty miles from our border, against the attacks of two or three tribes, the difficulties of Russian armies as they drew ever farther and farther away from their base would be nothing less than insuperable. This being a truth from which there is no escaping, will a Government whose own principal military advisers were opposed to the retention of Chitral persist in an occupation the fruits of which are, and ever will be, periodic wars resulting in a heavy drain upon India's dwindling resources?"

The Westminster Gazette says:

"Our recent demonstration of imperial solidarity and naval strength, our successes in the Sudan and on the frontier, have put the prestige of the country on a level that would make the moment a most inopportune one for unprovoked aggression from Russia. The supposition is, in fact, not only baseless—for other causes amply explain Afghan unrest—but preposterous. And in the mean time it may be comforting to repeat that all the calculations on which the safety of India are supposed to rest are based on the theory of an Afghan-Russian alliance."

On the whole the English papers profess to believe that the Ameer of Afghanistan, mindful of the large subsidy paid him by the British Government, is sincere in his protestations of friendship and his order that no Afghans shall join the Afridis, Orakzai, Swatis, Momands, and other hill-tribes fighting against England. But the continental papers make merry over this optimism on the

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part of our British contemporaries, saying that England can not touch the Ameer as long as the Rhaibar Pass is held by the hill-men and that Russia will not permit England to establish herself at Kabul. The Ameer is one of the most influential heads of the Mohammedan world, and every English) publication admits that Islam is not very friendly to Great Britain just now. *The St. James's Gazette* says under this head:

"The sole adequate interpretation of the Ameer's actions is one which our radical friends only notice to reject. It is just this: that Abdur Rahman is a Mohammedan ruling over an intensely Mohammedan people; that for years past there has been a religious revival among those of his creed; that recently it has achieved a certain amount of success under the leadership of the Sultan; and that we have managed things so beautifully as to incur Moslem hostility while allowing Russia to become the protector of the Turk. . . . England in the mean time has stepped into the vacant place of general enemy. In total forgetfulness of her own position as a Mohammedan power, and in deference to the mere sentiment of a clique of emotional people she has allowed herself to become the bully-in-chief of Turkey, the friend and patron of every agitation calling itself Christian which aims at destroying the rule of the Sultan. . . . Therefore, where the Mohammedan is still free and martial as on the north-west frontier of India, he is well disposed to annoy us; and that is the coming home of all our mistakes in regard to the Mohammedan world for years past."

Professor Vambéry, whose daring exploits in Persia and among the hill-tribes some years ago enabled him to obtain a just view of the situation, and who is strongly opposed to the substitution of Russian for English rule in India, says, in *The Times*, London:

"Colonel Hanna contends that the Russians will not attempt to cross the Swat, whether England hold Chitral or not. . . . I dare say the scientific (?) excursions of the Grombtcheffsky's and of the Grum Gryimaito's to the Hunza country and the neighboring districts, as well as the geographical (?) exploits of Colonel Yanoff, have not been entirely forgotten. Military authorities may well quarrel over the question whether the Pamir routes are applicable for an excursion into the northwestern frontiers of India or not; we have the patent fact of the Russian standpoint before us, and in the face of this indisputable evidence England can by no means stand with folded arms and wait until her rival has come down to the Indus and enlisted the unruly elements of the Yaghistan in her service. Where two opponents stand face to face with each other, the forward pace of the one entails a forward pace on the part of the other."

To readers acquainted with the manner in which English newspaper editors are wont to teach non-English peoples their business, it must seem extremely odd to find that the Turkish press at present censures British methods in sentences which might have been copied from English Radical papers, proper names alone having been changed. The *Malumat*, an organ "inspired" from the Yildiz Kiosk, speaks of the "continual mismanagement and corruption" of the Indian administration, "coupled with helplessness and a total inability to understand the wants of the Mohammedan population." The *Terdschüman Hakikat* says:

"We can not but point out, as we have done before, that the unworthy treatment to which the natives of India are subjected at the hands of British officials is the sole cause of all this discontent. Unless the Indians are treated with some justice and fairness, a repetition of these revolts is inevitable. The present risings are undoubtedly of a serious nature, and steps should be taken to carry out long-promised reforms. If the present antiquated and cumbersome administration were to be changed for one more in keeping with the requirements of the country, the Mohammedans of India would be less likely to show their dissatisfaction with British rule by open rebellion."

The sympathies of Europe are divided on party rather than national lines, just as they were during the times of France's greatest glory. But while the French first republic and first empire had the support of all enthusiastic friends of civic liberty, Great Britain finds her strongest "moral support" in the capitalists. Nearly every paper controlled by Jewish financiers—more than half of all published in Germany, France, and Austria—would be sorry to find that England is weakened. On the other hand the industrials, the scholars, the Agrarians, and even the Socialists rejoice in the difficulties of Great Britain. The mouthpiece of that country squire *par excellence*, Bismarck, the *Hamburger Nachrichten*, says:

"As there is little doubt that the nations of Europe are gradually combining against that notorious disturber of the peace, England, we are induced to investigate her position in India, for upon the possession of India's boundless resources exclusively the power of Great Britain rests. The colonies do not count. They will not help her at their own risk, and could not help if they would. Hence the question how England stands in India is one of the weightiest of our times. And her position there is undoubtedly imperiled. Twenty years after the Indian mutiny the Queen assumed the title Empress of India, to show how firmly British rule is established in that singular country. Twenty years later we find that the collapse is imminent. Despite the fact that the population of India is hopelessly divided on religious and national lines, England has been unable to establish her rule firmly."

The *Vossische Zeitung*, Berlin, one of the most important organs of capitalistic Liberalism, says:

"Afghanistan is playing false, but it is childish of the British Government to threaten the Ameer. The history of two great campaigns proves that Afghanistan has little to fear from England. Moreover, it must not be forgotten that the Mohammedan danger that threatens British rule is very grave. The British officials in India and the residents at the courts of native princes must exercise all their prudence to remove existing irritation and to avoid fresh dissatisfaction. England is certainly on the threshold of a severe crisis in India. She will have to tack very skilfully in order not to irritate Russia into interference. If Russia once descends from the 'Roof of the World,' the Pamir, into the plains of the Indus, she will never find her way back again."

The *Ejercito*, Madrid, predicts that England will have a good deal of trouble as soon as the natives of India have learned that guerillas, armed with modern rifles, are a match for disciplined troops so long as they do not accept a pitched battle.—*Translations made for* THE LITERARY DIGEST.

NO ANTI-TURKISH RUSSO-AUSTRIAN ALLIANCE.

THE Russian press has been commenting freely on an important and "inspired" statement in *The Quarterly Review* in regard to an alleged new alliance between Russia and Austria having for its object the dismemberment of Turkey and the ousting of the Sultan from Europe. In the leading British journals the statement was accepted as credible and highly significant, and the details of the agreement were discussed with much gravity. Russia and Austria, being the parties in interest, were supposed to have agreed that the former should occupy Constantinople, while the latter was to have Macedonia, Albania, and the important part of Salonica. What appears to be an authoritative answer to these rumors is given editorially in the St. Petersburg *Novosti*, from which we translate as follows:

"European diplomats are aware that throughout the peace negotiations between Turkey and the powers, Russia and Austria have firmly adhered to the policy of maintaining the *status quo* with relation to European Turkey. The speculations in trustworthy British circles are therefore the more surprising, and it is proper to state the real nature of the understanding between Russia and Austria. The alleged alliance is a myth, an exaggeration. It is absurd on its face, being too one-sided and not at all favorable to Russian interests.

"Russia and Austria have mutually pledged themselves to abstain from disturbing the present condition on the Balkan penin-

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sula, from entering upon a policy of conquest or aggression, or from encouraging the Balkan nations and governments in upsetting the existing equilibrium. It was important to Russia to obtain assurance of Austria's intentions in that direction, to do away with suspicion and fear. No other arrangement would suit the politics of Russia. If she has, at the cost of the greatest personal sacrifices, created on the Balkan peninsula independent or autonomous governments, if she has breathed vitality and strength into them, her aim certainly was not to aid the aggrandizement of Austria. These governments are essential to the European balance of power and the preservation of peace. Instead of absorption by Austria, Russia wishes these governments to grow and gain strength and stability. Austrian intervention, open or underhanded, would interfere with this policy, and happily this has now been guarded against.

"It is simply ridiculous to talk about the voluntary assent of Russia to the annexation by Austria of the entire western part of the Balkan peninsula! What is Russia to get by way of compensation? Constantinople, they say. Whenever European publicists speculate leisurely upon the division of the Turkish empire, Russia is cheerfully allowed Constantinople. Even England is said to be gradually withdrawing her objections. But Russia is not hankering after Constantinople at present, and does not regard Turkish dismemberment as within the purview of practical diplomacy. Of course, neither Constantinople nor Salonica, nor any other port of strategic value and commercial importance, would be suffered by Russia to fall into strange hands. Her principle is the preservation of the *status quo*.

"In due time, to be sure, the division of Turkey will be naturally brought about. It were highly desirable that this should be consummated peacefully, without a profound shock to European relations and the horrors of a general war. But at present no great power would invite the danger involved. Another determined attempt is to be made to preserve Turkey, after securing her assent to necessary reforms. Whether this attempt will prove successful, whether the inevitable will be staved off indefinitely, is a question which the future alone can answer."

THE DUEL OF THE PRINCES.

SINCE the time when Citizen Bonaparte, afterward Napoleon III., "kept himself continually before the public," no scion of a French dynasty has made such a bid for popularity as Prince Henry of Orleans. He traveled in India and furnished the French Government with some valuable topographical notes, being rewarded with the cross of the Legion of Honor. Recognizing the power of the press, he accepted the offer of the New York *Herald* and the Paris *Figaro* to furnish them with a correspondence when he went to Abyssinia, where he sought to extend French influence. In the course of this correspondence he grossly libeled the Italian army. He was promptly challenged to a duel by Italian officers, but refused to fight any one below his own rank. The Italian princes, having placed before them the alternative of giving the Frenchman an advertisement or having it said that no Italian of high rank is courageous enough to fight, chose the former, and the Count of Turin, prince of Savoy and Aosta, challenged Prince Henry to combat. We take the following account from the *Kreuz-Zeitung*, Berlin:

"King Humbert's nephew insisted that the duel must be fought in the presence of the usual witnesses only. He and his seconds, after the manner of the Italian and German officers, demanded that cavalry swords should be used, as gross insults demand gross weapons. The French preferred rapiers, but finally duelling swords were settled upon, each party to use the sword of his country, tho both weapons must be of equal length. The combat took place near Vaucresson, and lasted nearly half an hour. The Italian, a typical soldier and a dashing cavalry officer, manifestly had the advantage, but Prince Henry bore himself creditably enough. He received a scratch over the right breast in the first assault; cut the Italian prince over the hand in the third, and got a nasty cut over the abdomen in the fifth, after which he was declared *hors de combat*. The Italian went at it in dead earnest, and the seconds had to interfere several times, as the combatants approached each other much closer than the rules generally observed in such combats allow."

The French are a little disappointed with the result of the duel. Prince Henry's sword was bent a little in the third assault. Some French papers say this was caused by a button on the Italian's trousers, but that is impossible, considering the weapons used, and others darkly hint at armor worn by the Count, which is an insult to the seconds as well as the nephew of King Humbert. In England a great many papers make fun of the duel; others can not help thinking that the Italian prince was in the field for the British army as well, for Prince Henry has not been less sparing in his journalistic comments upon English troops than upon those of Italy. *The Saturday Review*, London, acknowledges that, as "usual in such cases," English editors showed their want of knowledge by a lot of sneering and cheap moralizing. The paper adds:

"This sort of comment is made by a section of the English press which, to say the least, is incompetent to pronounce upon such matters by reason of its utter ignorance of the unwritten, but nevertheless inexorable, social laws that prevail in France on the subject. How often are those glib writers whose knowledge of French customs is derived from a few weeks' holiday to be reminded that for a Frenchman of standing to refuse a challenge practically means social ostracism forever and probably a slur on his children, unless he can prove by an appeal to a *jury d'honneur* that the challenger was not a fit person to 'meet'?"

There is, however, an evident desire to be better informed, and a communication to *The Times*, which we summarize below, has been reproduced in many English papers:

"Most Englishmen regard French duels in the light of Mark Twain's amusing story in 'A Tramp Abroad,' because they never get an insight unless they have a long tenure of some really important official position in France, or are married to a French woman. Duels are occasionally fought for advertisement by such people as journalists and politicians, but the average Frenchman is very reticent with regard to his encounters.

"The real French duel often proves fatal, if not immediately, at least after a few days or weeks. It is not uncommon to hear it said of a dead person, '*Il est mort à la suite d'un duel.*' The combatants practically never escape with no injuries at all. In spite of all this the real French duel seldom, if ever, gets into the papers. . . . The true French duel, which is generally fought with rapiers and not with pistols, is sedulously kept secret, and it is a mark of very bad breeding to question a Frenchman about any of his encounters. A challenge is not lightly sent, but when it has once been accepted the seconds do not attempt to prevent a meeting. Any second who gossiped about a forthcoming duel would be thought to have behaved most dishonorably. It is a curious fact that the seconds are often absolutely ignorant of the cause of quarrel, especially when it concerns the honor of a family. There is extreme unwillingness to bring a lady's name into a quarrel, and many duels are fought on some pretext in order to prevent this. . . . In one case within my own acquaintance death ensued the same day, and the knowledge that a duel had been fought was absolutely confined to the two families concerned. A man I know well, who has fought altogether four duels, so seriously wounded one of his opponents that the latter never got up from his bed and died within three months. In conclusion, I would ask any one who doubts the reality of the French duel why Frenchmen are so careful never to get out of practise in fencing."

The *Gaulois*, Paris, is the only French paper we have seen that takes Prince Henry's defeat gracefully. The paper says that the French and Italian armies have long since learned to respect each other, and that the only thing worth remembering about this duel is that the princes shook hands at its conclusion. The Italians are wild with delight: first, that their dashing young prince fought, and second, that he got the best of it. Frenchmen are apt to behave toward Italians somewhat as the American cowboy

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acts in the company of a Mexican "greaser," and the Italians are tired of it. The *Corriere della Sera*, Milan, says:

"It seems almost incredible, but our French neighbors *do* think we have to let them act as our mentors all the time. These gentlemen think that we have nothing to do but to watch public opinion in France, and to make sure that what we say or do is satisfactory to the French republic. They have taken over some of the traditions of the Napoleonic era in this respect. They forget that Italy was willing to stand some things formerly which she will not stand to-day. The friendship between two countries can not be strong if it is not based upon reciprocal respect and consideration. When one nation attempts to act as guardian to another, friendship is not to be thought of."

The *Kölnische Zeitung*, Cologne, points out that the duel does not, of course, prove that Prince Henry's assertions regarding the Italian army were untruthful, and analyzes them as follows:

"It is not easy to believe that the Frenchman knowingly told an untruth. But how does he know whether the Italians behaved cowardly or not? His authority is a Frenchman named Mondon, who lived at Menelik's court during the war, but never was present at the fighting, and could only relate what the Abyssinians had told him, and they are not very reliable. The story that an Italian officer stole a watch belonging to King Menelik reminds one very strongly of the grotesque tales published in French papers, picturing the Prussian troops in 1870 going into battle encumbered with clocks stolen from the mantelpieces of French drawing-rooms. Prince Henry may confine himself to the repetition of what he has heard, but it can not be said that he is impartial enough to give his assertions the weight of established truths."

The German Emperor, it is said, congratulated the Count of Turin in a telegram, but not an official one. The Pope, on the other hand, is said to contemplate the excommunication of both combatants. With the Italian people, however, the royal house of Savoy has gained in prestige in consequence of this duel. *The St. James's Gazette*, London, describes English and Italian feeling very aptly as follows:

"We make no disguise of our gratification that the head of Henry of Orleans has been (continentally speaking) punched; and we are equally pleased that the needful has been done by a member of the royal family of Italy. This young man, who is old enough to know better, for he is thirty, has made it his steady practise to advertise himself by habitually insulting us, who gave his family refuge when France drove them out. . . . It is very easy to laugh at such duels as this at Vaucresson; but, after all, the fact remains that this big, blustering, advertising, princely vulgarian has been called out by a quiet Italian gentleman, has tried to get the better of him for twenty-five minutes, has failed, and has had to confess himself defeated. . . . The very same kindly feeling will make Italians think better of the policy which has been followed by the Count's uncle, King Humbert. Perhaps this is not very rational; but it is very human in the Italians to think that if the gentlemen of the House of Savoy are prepared to risk wounds in order to vindicate the good name of Italy, they may be generally trusted with her honor and her interests."

The *Tageblatt*, Berlin, remarks that Prince Henry, whatever his faults, is a sample of the *jeunesse dorée* as it used to be—lively and full of courage. He can not be accused of being one of the dudes which nowadays represent the young men of the upper classes in France.—*Translations made for* THE LITERARY DIGEST.

THE TRUST PROBLEM IN RUSSIA.

THE American "trust" has made its appearance in the empire of the Czar. It encounters no legal opposition, for Russia is too young industrially to forestall trusts by regulative legislation. The press, however, is practically unanimous in deploring and condemning the new development. It draws lessons from American experience with trusts, and hopes something may be done to check their growth in Russia. The manufacturers and refiners of sugar have formed a national association, and the St. Petersburg *Novoye Vremya* editorially says with reference to their objects and policy:

"Judging by the official statement of the new association, it has set itself none but philanthropic aims. It is not going to pursue its own selfish interests, or the narrow interests of the beet-sugar industry. No; it consecrates itself to the service of social interests so far as they are connected with beet-sugar. Now, the whole country is concerned in the development of so important an industry, but from the standpoint of social welfare the problem resolves itself into efforts to improve and cheapen the price of the products of this industry. But what do we find in the association's declaration of objects? Fine phrases aside, it promises to extend the market for sugar, to improve the quality of the beet and its crops, and to reduce the cost of sugar-refining. And what next? These things may effect considerable economy and increase the profits of the sugar-producers, but how about the consumers of the sugar? Are they to content themselves with the reflection that the manufacturers are enjoying greater prosperity? If our sugar men imagine that they can increase the demand without lowering the price, they will find themselves mistaken. . . .

"If the association, ostensibly embracing all sugar manufacturers, is really to be run by a few big refiners, then it will speedily become converted into an oppressive union of monopolists. There is a suspicious by-law which permits one tenth of the membership to meet, transact the business of the association, and decide all questions by a majority vote. Surely this is a most original arrangement. One tenth, or rather the majority of one tenth, will dictate to nine tenths of the society! Who will attend these meetings. The sugar kings alone, of course. The small fry will neither appear nor have any real voice in the management. The great refiners will have their own way in everything."

The St. Petersburg weekly, *Nedielia*, protests in a more general way against what it calls "the new form of collectivism," which screens itself behind the laws permitting the formation of industrial associations. It says:

"These associations are 'trusts' pure and simple. Whatever they may call themselves, an examination of their *modus operandi* shows their true character. This one sentence from the constitution of the sugar-refiners' union betrays them: 'The committee shall be entrusted with the control and direction of the entire refining industry.' These trusts are already in possession of more than one branch of our national industry, and some of them are not satisfied with controlling one industry, but try to secure a grip on several. What is to save us from the prospect of finding, in a few years, the industries of our young country monopolized by a few mighty syndicates?

"This form of corporate control seems to us dangerous in the extreme. Ordinary stock corporations are the only form we can tolerate at present. Beyond it we can not safely go. In all spheres of human activity there are limits outside of which individual initiative disappears and enterprise is discouraged. To what results trust collectivism leads, we are shown by the United States. There railroad pools are exercising great powers and stirring the popular sentiment of revolt to the profoundest depths. There are oil, sugar, and other trusts which influence even legislation and national politics."

Other papers while questioning the benefits to the country from the trusts, complacently declare that the greatest evil flowing from them is not to be apprehended in a Russia. At least, they say, under our form of government we need not fear that the trusts will acquire any political power. Whatever the case may be in popular governments, in Russia that is supposed to be out of the question.

THE British Treasury has appointed a committee "to consider and report upon the desirability of establishing a national physical laboratory for the testing and verification of instruments for physical investigation, for the construction and preservation of standards of measurement, and for the systematic determination of physical constants and numerical data useful for scientific and industrial purposes, and to report whether the work of such an institution, if established, could be associated with any testing or standardizing work already performed, wholly or partly at the public cost."

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MISCELLANEOUS.

THE DREAD OF THE SUPERNATURAL.

WHY does mankind generally dread the supernatural? Why is it that, if a man sees a white figure at his bed's head, and knows it to be a man, he is not frightened, while if he really thinks it is not a man, but a ghost, he is as likely as not to be terrified out of his wits? The editor of *The Spectator* propounds these questions, and then proceeds to speculate a little as to the answer. Ghost-fright, he argues, differs in kind from the fright that comes from active danger. We quote at this point from his article:

"Most people have, we imagine, at some time or other in their lives experienced that eerie, uncanny, creepy feeling which is associated with the possibility of contact with the supernatural. Yet few would declare that it was in any sense connected with the dread of loss of life or limb. The man or woman who wakes up in the middle of the night and hears strange noises—thumps, raps, clangs, and creakings—or sees lights or feels the touch of unseen hands, is probably very frightened, but the sense of bodily fear is not present. There is no dread of being killed. People in the agony of terror caused by dangerous accidents constantly call out that they are going to be killed, but we doubt if that is ever the case in the fright caused by haunted houses. Possibly this difference may be said to be due to the fact that the dread of the supernatural is not nearly so acute as that caused by the imminent risk of death. People, it may be argued, only imagine themselves to be frightened of ghosts as women pretend to be frightened of mice. In neither case is the fright quite genuine. It is only want of self-control, and could be mastered in an instant if the will-power were in proper order. Unfortunately for those who argue thus, there is plenty of evidence to show that occasionally the dread of the supernatural produces very serious results. . . .

"Another strange thing about the dread of the supernatural is its greater power of transmission. One may, no doubt, read about hairbreadth escapes with a pleasing thrill of danger, and very sensitive people may even find it 'trying' to hear how the hero of a mountain climb crawled along a ledge of rotten rock with a two-thousand-feet drop below and a sheer wall of cliff above, but no one is really terrified by this in the way that sensitive people are terrified by reading or hearing ghost-stories. People susceptible to such impressions not unfrequently find themselves in the position of Sir Walter Scott and Hannah More, who sat up telling ghost-stories till they were both afraid to go to bed. Unquestionably the fear which we call 'creepiness' is much more easily kindled at second-hand than the good honest dread of having one's skull split. Yet another curious fact about the form of fear we are discussing is its admitted unreasonableness and want of sufficient cause apparent to account for it. If a man is asked why he is afraid of standing in the line of fire when soldiers are shooting, or of doing any other dangerous thing, there is no sort of mystery about his answer. He tells you at once, 'I am afraid of doing this or that because I don't want to be killed.' If you ask him why he is afraid of sleeping in a haunted room, as in many cases he undoubtedly will be, even tho perfectly sane and sufficiently brave, he will be unable to tell you. He will probably declare that he does not believe in ghosts, and does not believe, indeed, in any supernatural phenomena being permitted. Yet he will, if he is honest, add that there is no sort of uncertainty about his objection to sleeping in a room believed to be haunted. He may say, of course, that he could force himself on good grounds to submit to being frightened, but he will not deny the fright. If you ask him, further, what are the consequences of which he is afraid, he will, as we have said, be unable to tell you. He will admit that there is no fear of the figure said to haunt the room injuring him in any possible way, and he will laugh at the notion of low voices, or loud explosive raps, or touches from cold fingers doing him bodily damage. In the end, indeed, he will be forced to admit that what he is really afraid of is being frightened. . . .

"There is yet another explanation of the mystery surrounding this dread of the supernatural which may be worth considering. It may be that man has been endowed with this almost universal horror of the supernatural because he was not meant to peep behind the veil. It can hardly be doubted that mankind in general would not be doing their true work if they were perpetually engaged in efforts to lift that veil. For what purpose was the veil interposed if not to prevent such prying? . . . Be that as it may, it is at any rate certain that man's fear of the supernatural has prevented him dealing with the unseen world as he would have dealt with it under other conditions. . . . Unquestionably the dread of lifting the veil has enormously hampered investigation. It has tended to put everything on a wrong footing. There would have been very little progress in botany if nine hundred and ninety-nine botanists in every thousand associated the sense of fear and dread with the phenomena of their science. The question that remains over is of, course, the question, Ought we to take this instinctive dread as a warning, and ought we therefore to turn our heads resolutely away from all investigation? On the whole we think not. It is a warning, but a warning to investigate coolly, wisely, prudently, and sparingly, rather than not to investigate at all. It is quite possible that in the end the modern forms of investigation will prove as futile as the old, and that we shall only arrive at the well-worn conclusion that there is a residuum of the unexplainable below a great deal of ignorance and imposture; but it is also certain that man will continue to insist upon investigating every dark place in his prison-house. That being so, the investigation had better be as thorough and as little prejudiced as possible. . . . Why so many of us should be afraid of things which we know will, under no circumstances, do us bodily harm, and which most of us sincerely believe have no existence whatever, is in any case a very curious problem."

A reader of *The Spectator*, in a letter published in a later issue, thinks "this dread is a natural protest against death as a great contradiction to our innate joy of life and to our hope of an eternal life."

A Diagnosis by Fourteenth-Century Doctors.—The medical diagnosis in the fourteenth century was always preceded by a consultation. This is quaintly described by Mondeville, whose words are quoted by M. E. Nicaise, in *The Popular Science Monthly* for September.

"First," he says, "we should inquire into the nature of the disease, examining carefully and feeling, because the diagnosis is made by touching with the hand and observing with the eye. All the consultants engage in turn in the examination. Then, if the case demands it, they make a new examination all together, pointing out to one another the symptoms of disease and the special or remarkable features either in the patient or the disease. Then one of them, the highest in rank, says to the patient: 'Sir, we perceive very clearly what is the matter with you, and you ought to have full confidence in us and be glad that there are so many of us here, and such doctors—enough for a king—and to believe that the youngest of us is competent to prescribe and carry on your treatment and bring it to a good result.' Then he interrogates the patient about the circumstances of his attack: 'Sir, do not be displeased or take it ill, but when did your illness begin?' following this with many other questions, the answers to which are recorded as indications furnished by the patient.

"When all the questions called for by the case have been asked, the consultants retire to another room, where they will be alone; for in all consultations the masters dispute with one another in order the better to discuss the truth, and sometimes they come to a pass in the heat of discussion which would cause strangers witnessing their proceeding to suppose there were discord and strife among them. This is sometimes the case."

CORRESPONDENTS' CORNER.

"Home, Sweet Home," as a National Hymn.

Editor of THE LITERARY DIGEST:—

Noticing in your issue of August 21 the demand in some quarters for a new national hymn without any "jingo" sentiments, but describing the highest and best of American institutions, permit me to point out to those who want to get rid of "Yankee Doodle" that America has, and for a long time has had, the choicest of all songs on earth. It is "Home, Sweet Home." Surely this is American both in sentiments and in authorship. If that song, in its present state, does not meet their craving for something new, perhaps they might add a verse to it mentioning Columbia. It is good enough as a new national hymn for

OLAMON, ME. THE COUNTRY DOCTOR.

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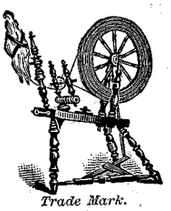

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BUSINESS SITUATION.

Trade reports continue the story of commercial gain. *Dun's Review* finds that business failures "in August were in number not 17 per cent. less than in August, 1896, but in amount of liabilities 70.8 per cent. smaller. July and August show a lower average of liabilities per failure than has ever been known in any year or even in any quarter of the 23 years R. G. Dun & Co. have kept quarterly records.'

Expansion of Trade and Prices.—"Previous activity in all lines of trade is maintained. There is a better tone to demand from jobbers, and the volume of business in wool, leather, clothing, hats, groceries, and light hardware has increased. There is a better request for woolen and cotton goods, jewelry and rubber goods, and for boots and shoes. Some wholesale merchants at Western centers report the largest volume of August trade on record. There has been an increased consumption of cotton by Southern mills. Western iron and steel mills have orders to keep them busy until January 1. In the Central-Western States the bituminous coal-strike has had a further depressing effect on the general industrial situation. At the Northwest some commercial houses had to work overtime to meet the demand for goods, and the warm weather is reported to have practically assured the Indian-corn crop. On the Pacific coast wheat exports have been checked by inability to secure crews for vessels. Mercantile collections have greatly improved in some sections.

"Last week's general and unprecedented expansion of prices for staples is continued, wool, cotton, and woolen fabrics, hides, leather, white pine lumber, sashes and doors, iron and steel bars, billets and rods, wire nails, barbed wire and Southern foundry iron, wheat, corn, lard, and sugar having advanced and higher prices being expected for boots and shoes. Lower prices are recorded for cotton, wheat flour, and coffee, while those for oats, pork, print cloths, petroleum and coal are unchanged."—*Bradstreet's, September 4.*

Bank-Clearings.—"The week's clearings, amounting to $1,130,000,000, are very heavy, 73 per cent. larger than in the like week in 1893, low-water mark during the panic, and 40 per cent. larger than in the corresponding period in 1894. Contrasted with one year ago the increase is 37 per cent. with two years ago it is 23 per cent., with the like week in 1892 it is 16 per cent., with 1890 13 per cent., and with last week, 7 per cent. The corresponding total in 1891 was nine tenths of 1 per cent. larger than that reported this week. Bank-clearings for August form a new record for that month. Last month's total, $4,810,878,883, is only 20 per cent. smaller than the largest total in any preceding month and shows the largest gain, compared with the year before, of any month's clearings in four years. Only 13 out of 86 cities reporting clearings show decreases in August this year compared with last, more than one half of which, at the South, are accounted for by the delayed movement of cotton. Only two among the twenty larger cities show decreases contrasted with August, 1896."—*Bradstreet's, September 4.*

Wheat and Corn.—"World's available stocks of wheat (American, European, afloat, and Australian supplies) on September 1 are reported by *Bradstreet's* at 67,913,000 bushels, the smallest at any like date. In the United States and Canada there was a decrease of 1,027,000 bushels last month, while in Australia, Europe, and afloat for Europe the net August increase was 1,400,000 bushels, pointing to a net gain of 373,000 bushels in world's wheat stocks last month."—*Bradstreet's, September 4.*

"Wheat continued its reaction until it had fallen 4 cents more, but then rose 3 cents with the first revival of foreign buying. Western receipts are very large, tho not quite as large as a year ago, but Atlantic exports, flour included, rose to 5,534,758 bushels for the week against 2,175,453 last year. The estimates which command confidence still indicate a yield of 550 to 580 million bushels, winter wheat turning out so much beyond expectations as to balance much of the loss in spring wheat. Foreign accounts do not improve, and unless much more deceptive than usual, the demand for American wheat will far exceed the quantity which can be spared. Continued large exports of corn, and buying for export, show still more clearly the extent of deficiencies abroad. Western receipts for the week were 10,065,470 bushels against 3,160,319 last year, and such a movement at this season implies a great export demand not yet reflected in outgo."—*Dun's Review, September 4.*

Canadian Trade.—"The distribution of general merchandise in the province of Ontario is larger than for many years, owing to large crops and higher prices for farm products. Business at Montreal is more active than last year and the prospect for fall trade is good. The Nova Scotia apple crop is short, and St. John (N. B.) lumber shipments continue checked. Bank clearings at Winnipeg, Hamilton, Toronto, Montreal, St. John, and Halifax amount to $22,159,000 this week, against $20,622,000 last week and $18,567,000 a year ago. There are 30 business failures reported from the Canadian Dominion this week. Last week the total was 39, and a year ago it was 30. [*Dun's Review*, 25 to 31 last year.]"—*Bradstreet's, September 4.*

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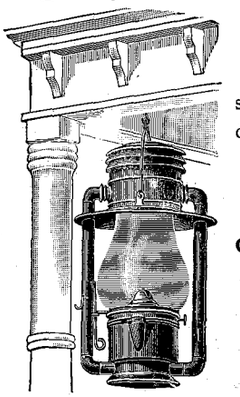

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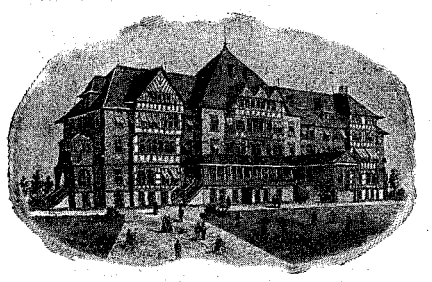

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PERSONALS.

THE Rev. Elijah Kellogg of Harpswell, Me., the author of many books for boys and of the two famous declamations, "Spartacus to the Gladiators" and "Regulus to the Carthaginians," is still hale and hearty.

IT is said that only two of Queen Victoria's daughters, Victoria and Alice, showed a taste for politics. On the day of the marriage of the Princess Victoria her father, Prince Albert, said to the bridegroom: "Your wife has a child's heart and a man's head." The Princess Helena is devoted to works of charity, and the Princess Louise to the fine arts. Princess Beatrice, the youngest, has been her mother's life-long companion.

AMONG the presents taken by President Faure of France on his recent visit to Russia were toys and dolls, gifts from Madame Faure to the infant grandduchess. The principal present, however, was an olive branch in gold for the tomb of Alexander III. It was one of sixteen specimens of French orfévrerie taken to St. Petersburg by the President. On the ribbon attached to the olive branch is the motto, "Pax concepta fermat tempus." Among the other gifts were two busts in Sèvres biscuit of the Emperor and Empress, by Ratkowsky, and a marble bust of Her Majesty by Antokolsky.

ETHAN ALLEN HITCHCOCK, of St. Louis, the new United States Minister to Russia, is described as a business man of large interests, a manufacturer and railroad president, who has resigned all his positions of business trust in order to go to St. Petersburg at a time when President McKinley believes a business man of the first caliber might very considerably aid in the development of the growing trade relations between Russia and the United States. Mr. Hitchcock is a great-grandson of Col. Ethan Allen, of Fort Ticonderoga fame, a grandson of the Samuel Hitchcock who was prominent in the early history of Vermont, and a son of Henry Hitchcock, an eminent lawyer, who went as a young man from Vermont to Alabama and became chief justice of the supreme court of that State. One of the uncles of the new representative at the Russian court was the late Major-General E. A. Hitchcock, of the United States Army, and his brother is the distinguished St. Louis lawyer and eminent citizen, Henry Hitchcock. The new minister was born in Mobile, Ala., just sixty-two years ago, but has been identified with St. Louis most of his life. He spent the twelve years from 1860 to 1872 in China as the representative of important business interests.

GEN. BRADLEY T. JOHNSON confesses to having been the hero of an amusing incident during his stay in Cuba in 1896 as correspondent of the New York *Journal*. As you may know, the general was rightfully suspected of being a Cuban sympathizer, and hence his movements were closely watched by the Spanish authorities, altho he was so close to our consul-general, Fitz-Hugh Lee, that he was never even threatened, much less treated with severity. In spite of all their watchfulness he visited the Cuban camps and was a welcome guest at the houses of their friends in Havana. On one such occasion he was dining at such a house when he was told that a Cuban officer was concealed in the house who would be glad to see him. To avoid detection, General Johnson was, after dinner, ushered into a dark room, where he was hugged and embraced in the national fashion by the officer, with whom he held a short conversation through an interpreter. The two parted with expressions of regard. A few days after General Johnson was astounded when he received from his late host a photograph of the Cuban officer that the latter had sent after the meeting as an expression of regard for General Johnson, to find that (in General Johnson's own words) "my Cuban friend was as black as the ace of spades." One needs to know our "unreconstructed rebel," as the general delights to call himself (tho none of us believe him so) to fully appreciate this story.—*Baltimore Correspondence The Springfield Republican.*

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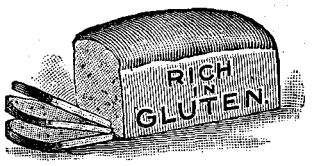

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Current Events.

Monday, August 30.

The Attorney-General is asked for an opinion as to whether section 22 of the Dingley tariff imposes a discriminating duty on imports of all vessels from foreign countries not exempted by treaty. . . . The Pennsylvania Democratic state committee declares the seat of William F. Harrity in the national committee vacant. . . . A congress of labor leaders to consider issues raised by the miners' strike opens in St. Louis. . . . Chicago railroads and elevators are said to be unable to handle the receipts of grain. . . . A number of New England textile mills resume operations.

The Spanish cabinet decides to call out the reserves and send additional forces to Cuba and the Philippines. . . . A strong force of Afridis close the Kohat Pass. . . . A commercial treaty between Japan and Portugal is signed.

Tuesday, August 31.

The Pennsylvania Democratic state convention ratifies the selection of James M. Guffey, successor to William F. Harrity, as national committeeman, reaffirms the Chicago platform, demands intervention in Cuba, deprecates injunctions, and nominates state candidates. . . . South Carolina primaries favor the reelection of United States Senator John L. McLaurin; the vote is McLaurin 29,250, Evans 10,690, Irby 6,149. . . . Columbus, Ohio, advices report a plan of settling the coal-miners' strike by resumption of work at 64 cents pending arbitration of a wage basis of 60 to 69 cents per ton. . . . Senator Tillman speaks at Ridgewood Park, Brooklyn. . . . The Catholic Young Men's National Union meets in Boston. . . . Mrs. John Drew, the actress, dies at Larchmont, N. Y.

President Faure returns to France, and is enthusiastically greeted at Dunkirk and in Paris; ten minutes after he passes the Madeleine a bomb explodes within the railings of the church; no one is injured. . . . Greece offers its stamp revenues, exceeding 11,000,000 drachmas per year, for the indemnity loan. . . . The tribesmen who blocked the Kohat Pass are dispersed, and the pass is retaken by the British forces. . . . Several victories over the insurgents are claimed by the Spanish forces in Cuba. . . . Professors Thompson and Macoun, the British and Canadian sealing commissioners, reach Victoria, B. C.

Wednesday, September 1.

The corporation of Brown University votes to request President E. B. Andrews to withdraw his resignation. . . . The public debt statement from the Treasury Department shows an increase for August of $14,888,475; total $1,008,335,121, less cash in the treasury, a balance of $218,651,206. . . . Government receipts for August were $19,023,614, expenditures $33,588,047, deficit $14,564,393. . . . Seth Low is nominated for mayor of Greater New York by the Citizens Union. . . . Ex-Gov. W. B. Hoard, of Wisconsin, is elected president of the Farmers' National Congress at St. Paul, Minn. . . . Calderon Carlisle, counsel for the Spanish Government in Washington, makes a report to Minister de Lome on the relations between Spain and the United States.

It is said that the Hawaiian Senate has been called to meet in special session on September 6 to consider the annexation treaty in advance of action on it by the United States Congress. . . . The sale of bills of exchange on Calcutta, Bombay, and Madras is suspended for ten weeks by the British Secretary of State for India. . . . Rapid progress is being made in the organization of expeditions to punish rebellious tribesmen in India. . . . Sir Wilfrid Laurier, Premier of Canada, receives a public welcome on his return to Ottawa from the Queen's Jubilee. . . . The Canadian Department of Trade and Commerce report shows that the imports for the fiscal year ending June 30 amounted to $111,380,777, as against $110,587,713 last year; the exports show an increase from $118,140,504 to $134,113,970; taking imports and exports together there is an increase over last year of nearly $17,000,000.

Thursday, September 2.

Democrats, Populists, and Free-Silver Republicans in three conventions at Lincoln, Nebr., nominate a fusion state ticket. . . . Postmaster-General Gary orders a monthly exchange of mail between Dyea, Alaska, and Dawson City, Canada. . . . The first National Bank of Greenville, Ind., fails. . . . Governor Ellerbee, of South Carolina, orders the withdrawal of the state dispensary constables from cities and towns.

It is reported from Berlin and later denied that Germany will demand from France an explanation of Premier Meline's reference to the reunion of Alsace-Lorraine with the republic. . . . Spanish papers publish protests against the mission of United States Minister Woodford.

Friday, September 3.

Seth Low announces that he will accept the Citizens Union nomination for mayor of Greater New York. . . . President McKinley attends the Ohio State Fair at Columbus. . . . Miners and operators at Columbus, Ohio, agree on two propositions for settling the coal strike, which are to be submitted to a convention of miners to be held next week. . . . The receivers of the Massachusetts Benefit Life Association are ordered by the court in Boston to wind up its affairs. . . . The Colorado Republican state convention nominates a Silver Republican, C. D. Hoyt, for justice of the supreme court.

The members of the Jackson-Harmsworth expedition return to London from Franz Josef-land, after spending three winters there and making many important observations. . . . The British Government authorizes the sending of a large expedition against the Afridis. . . . Rifaat Bey is appointed to succeed Mustapha Bey as Turkish Minister at Washington. . . . Eight Armenians are convicted and two acquitted on charges of taking part in the recent bomb explosions in Constantinople. . . . Cecil Rhodes, in a speech at Fort Salisbury, says his whole future will be directed toward the unity of the South African states in clear and open policy.

Saturday, September 4.

President McKinley goes to Canton. . . . Six persons are burned to death and thirty injured by an explosion of natural gas in a suburb of Indianapolis. . . . It is reported from Chicago that Charles N. Charnley, treasurer of the Presbyterian Board of Aid for Colleges and Academies, is short $50,000 in his accounts.

Consul-General Lee sails from Havana for New York.

Sunday, September 5.

Treasury Department regulations for testing sugar are reported. . . . A camp-meeting excursion train is wrecked near Etna, Me.

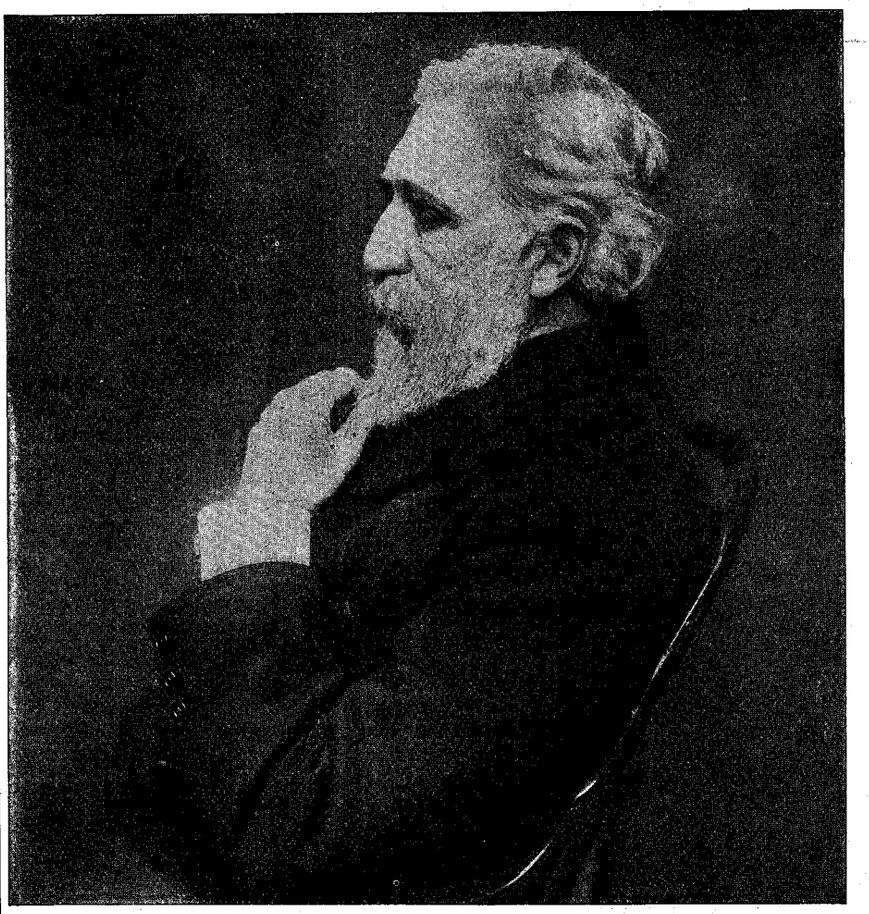
Further evidence is obtained of the desire of the Ameer of Afghanistan to prevent his subjects from taking part in the frontier disturbances.

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa



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CHESS.

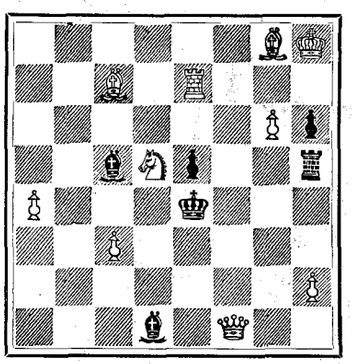
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 221.

Prize-winner in *Giornale di Sicilia* Tourney.

Black—Six Pieces.

K on K 5; Bs on Q 8, Q B 4; R on K R 4; Ps on K 4, K R 4.



White—Ten Pieces.

K on K R 8; Q on K B sq; Bs on K Kt 8, Q B 7; Kt on Q 5; R on K 7; Ps on K Kt 6, K R 2, Q B 3, Q R 4.

White mates in three moves.

Solution of Problems.

On account of error in No. 218, Kt on K Kt 8 when it should have been on Q B 8, the solution will be held over another week.

In addition to the names published of those who solved 217, we must give credit to V. Brent, New Orleans; J. A. Dewey, Wanamie, Pa.; H. B. Lason, Tyndall, S. D.; J. S. Smith, Linneus, Mo.; Dr. H. W. Fannin, Hackett, Ark.; Paul D. Crow, Buffalo; the Rev. S. Hassold, Fairfield Center, Ind.

Correspondence Tourney.

The fourth game in the tourney is interesting and instructive from the special fact that White permitted his opponent not only to resist the Ruy Lopez attack, but also to compel White to give up the attack and betake himself to defensive measures, White's 19th move was a specially weak play; at that point he had the stronger game, and should have won.

FOURTH GAME.

Ruy Lopez.

E. A. HASSELTINE, Bristol, Vt.	THE REV. A. TAYLOR, Fair Haven, Vt.
White.	*Black.*
1 P—K 4	P—K 4
2 Kt—K B 3	Kt—Q B 3
3 B—Kt 5	Kt—B 3
4 P—Q 4	Kt x Q P
5 Kt x Kt	P x Kt
6 Q x P (a)	B—K 2
7 Castles (b)	Castles
8 Kt—B 3	P—Q 3
9 P—K 5 (c)	P—Q B 3
10 P x Kt (d)	B x P
11 Q—Q 3	B x Kt
12 P x B (e)	P x B
13 B—R 3	P—Q R 3
14 B x P	R—K sq
15 K R—K sq	R x R (f)
16 R x R	B—B 4
17 Q—Q 5	Q—Q 2
18 R—K 7	B—K 3
19 R x Q (g)	B x Q
20 P—Q R 3	B—B 3
21 R—B 7 (h)	R—Q sq
22 P—K R 4 (i)	P—K R 3
23 B—K 5	R—Q 8 ch
24 K—R 2	R—Q 7
25 B—Q 4	P—K R 4
26 R—K 7	P—B 3
27 R—K sq	K—Q B P
28 P—Kt 4 (k)	P x P
29 K—Kt 3	B—B 6 (l)
30 K—B 4	R—K 7 (m)
31 R x R (n)	B x R
32 B—B 5	K—B 2
33 K—B 5	P—Kt 3 ch
34 K—B 4	P—B 4
35 K—Kt 5	K—K 3 (o)
36 K x P	K—Q 4
37 B—K 3	K—K 5 (p)
38 K—Kt 5 (r)	P—Kt 6
39 B—Q 4	P—Kt 7
40 P—K B 4	P—R 4
41 B—Kt sq	K—Q 6
42 P—K R 5	B x P
Resigns (s)	

Notes by one of the Judges.

(a) P—K 5 is better, forcing the Kt from a commanding position.

(b) P—K 5 is still in order. The text-move helps Black's development,

(c) Too late, as the sequel shows.

(d) Bad play to allow the B to get on this diagonal. B—Q 3 is the move.

(e) Unnecessarily doubling Pawns. Black's Q P is very weak, and if White had played 12 Q x B, he would have had the better game.

(f) While the exchange of Rooks does not hurt Black, B—K 3 followed by Q—Q 2 would have given him a stronger Queen's side.

(g) The exchange of Queens is suicidal. Q—Q 4 would have given White a won game.

(h) This move is forced.

(i) Went one square too far.

(k) If 22 had been P—R 3, then this move might have been made with safety. Now, it looks like a blunder. He not only loses a good Pawn, but he offers his antagonist an opportunity to erect a strong fortress in the center of his encampment.

(l) Probably a surprise to White.

(m) Well played. Get rid of the R and Black has easy sailing.

(n) White should not have accepted the challenge. His Pawns are in an almost hopeless condition, and he needed the R for defensive purposes.

(o) Abandoning the supporting P seems bold.

(p) Well planned.

(r) Should have played B, say to Q 4.

(s) Many players would take the B and continue the struggle. Black has not so easy a win as White seemed to suppose.

A Brilliancy Prize.

The following game was awarded the Brilliancy Prize at the late New Jersey Chess Association meeting. The winner is a brother of the well-known problematist, M. Lissner, and the loser a brother of the world-famous composer Sam Loyd.

Ruy Lopez.

J. LISSNER.	I. S. LOYD.	J. LISSNER.	I. S. LOYD.
White.	*Black.*	*White.*	*Black.*
1 P—K 4	P—K 4	14 Kt x R	Q—Q B sq
2 Kt—K B 3	Kt—Q B 3	15 B—K 3	Q x Kt
3 B—Q Kt 5	P—Q 3	16 K R—Q sq	P—Q Kt 3
4 P—Q 4	P x P	17 Q—Kt 5 ch	Kt—B 3 (d)
5 Castles (a)	B—Q 2	18 P—K 5	P—K R 3
6 P—Q B 3 (b)	P x P	19 Q—K R 4	P—K Kt 4
7 Kt x P	Kt—K 4	20 B x Kt P	R—Kt sq
8 Kt x Kt	P x Kt	21 B x Kt ch	K—K sq
9 Q—Q 5	P—Q B 3	22 P—K Kt 3	R—Kt 5
10 Q x K P ch	Q—K 2	23 R x B (e)	R x Q
11 Q—K Kt 3	P x B	24 Q R-Q sq	B—K 2
(c)		25 R x B ch	K—B sq
12 Kt—Q 5	Q—Q B 4	26 K R—Q 7	K—Kt sq
13 Kt—B 7 ch	K—Q sq	27 R—Q 8 ch	Resigns.

Notes by E. Hymes.

(a) A decided novelty, and worthy of consideration.

(b) Kt x P would here bring about a well-known variation. The text-move produces an anomaly, the Scotch Gambit idea being tacked on to the Spanish attack.

(c) White here scorns the proffered exchange of Queens, and proceeds to tangle up his opponent in truly brilliant style. The sacrifice of the Bishop is the inaugural coup of a series of master-strokes.

(d) If K—K sq; 18 R x B, K x R; 19 R—Q sq ch, and wins.

(e) Simply beautiful. From the eleventh move White's play has been of the highest order, and this last bit of ingenuity serves to make the game a gem of the purest water.

The Cable-Match of 1898.

The Brooklyn Chess-Club, in making arrangements for the Cable-Match of '98, has sent the following letter to each of the prominent Chess-clubs of the United States. If all the clubs will co-öperate, and the Brooklyn Club not figure as the only representative of Chess in the United States, then we can have an international contest.

The Honorable Secretary —— Chess-Club.

DEAR SIR: We beg to advise you that the Brooklyn Chess-Club has issued a challenge to the British Chess-Club for another cable match for he Sir George Newnes trophy, and that such challenge has been accepted, the contest to take place early in 1898.

While by the provisions of the deed of gift, a copy of which we inclose, it is necessary that the contest be conducted by an individual club, it is intended that the match shall be an international one, participated in by the best native players of the two countries. It is in this spirit that our club regards the matter, and we now address you, as well as other leading clubs, to ask your co-operation in preparing for the contest, and, it may be, in bringing it to a victorious conclusion.

We have not attempted to do or determinate anything concerning the date of the match, the selection of the players, or other details of the contest, as these are matters in the settlement of which we desire the advice and assistance of the other clubs. In order to receive the trophy it is certainly of prime importance that the strongest team that the country affords should be chosen, and in this matter especially we ask your counsel and co-operation, and invite suggestions as to how the clubs may most conveniently act together in determining these questions.

Our reason for addressing you at this early date is that you may be officially apprised of the impending match, and that there may be ample time for securing united action, and deciding, perhaps in some cases over the board, upon a team which will carry this international contest to a successful conclusion.

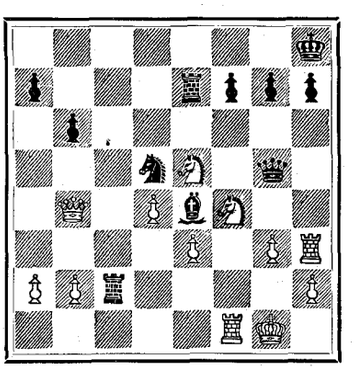
Please advise us frankly in regard to your views, and with best wishes for the prosperity of your club and the advancement of our noble game, I remain, very truly yours,

STANLEY H. CHADWICK, Secretary.

End-Game.

The following beautiful ending is published in the Newcastle *Weekly Chronicle*. It occurred in a game played in New Orleans, between Professor Brent (blindfold) and a strong amateur.

Black—Amateur.



White—Professor Brent.

White forced mate in four moves.

"The Gentleman's Game."

"It is a singular fact," says a writer in *The American Chess Magazine*, "that while all other games of chance or skill have at one time or another been denounced by the clergy of every faith, Chess alone has received their approbation, and among the best players of every land have been clergymen, priests, and bishops."

We know of at least one clerical club where Chess is played, and it is not an unusual thing to see clergymen in the Chess-clubs of the large cities. There are several reasons for this "singular fact:" Chess is an intellectual game. It demands concentration of thought, and is really a deep and complicated study. The objectionable features of many other games are not found in it. It is preeminently the gentleman's game, and the Code among Chess-players prohibits everything that looks like trickery or even suggests the gamester. Those persons who object to Chess are simply ignorant of its high character. Because it is a game, they class it with games of chance, and condemn it as fostering the desire to win something, or, in other words, the gambler's spirit. Not only clergymen, but professional men everywhere, are interested in the game. This is specially the fact in reference to physicians, lawyers, and professors in institutions of learning. Chess is, indeed, the Royal Game, in every sense in which we can contemplate it.

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